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## FOREIGN SELECTIONS.

COPTIC CHURCH.

et from Jowett's Christian Researches in the Mediterranean.

The following sketch of the history of the Copch, will be interesting to our readers. the year of our Lord 639, which was the th of the Mahomedan era, Amays, havdued Palestine, and taken possession of em, entered Egypt with a large army ; three years reduced the then powerful and id city of Alexandria.

MRUS found the inhabitants of Egypt dividtwo factions. The one was that of the or Greeks, from Constantinople : not onthese men in the habit of obtaining the al dignities in the army, the forum, and court, were in fact Greeks, or of Greek the law prohibiting natives of Egypt from offices of magistracy: all these Greeks, mber exceeded three hundred thousand, d the religion of the Melchites. The othconsisted of native Egyptians, called Copts gin; some being of Egyptian, and others han, Abyssinian, and even of Jewish exall these followed the sect of the Jacoof this body were the scribes the husbandhe artificers, and the merchants; and which more moment, among them was the majo-

of the Bishops and Priests. Between these parties there was continual lity; so bitter that they never intermarried. murders they exasperated each oth-Copts were far superior in numbers .-AMRUS invaded Egypt, the Greeks opposwith a large army, and were often van-; but the Copts, when they had obtained peace from him, on condition of paying assisted the Mussulmans against the and expelled them from the province.

ch was the policy by which, in a crisis of ars, Christian Egypt fell into the hands of ens. Amres conquered by dividing his nts; and of these he hovored the operative of the Egyptian community, and removed ly, who, being accustomed to rule, might assed his government. The subjugated ained, indeed, an effectual ascendancy eir rivals, the orthodox Greeks; but these usiderable body, must have immediately ned, by their expulsion from Egypt, the nucal, and still more, the moral influence of bristianity. That interest has progressively lannearly to the verge of extinction. Supe number of Copts at that time to have 500,000 men, -much too low a calculaeir subsequent reduction to the twenty rt of that number, is a standing warning to earch of the guilt and certain punishment ord, perfidy and schism.

stian sympathy is, nevertheless, due to who suffer for the name of CHRIST. Disorable as is the origin of that pre-eminence hich the Coptic Church maintains in Egypt, yet is Church has endured many cruel buffetings that religion, which, with a mixture of many

ors, it still professes. "Under the Patriarchate of Isaac, who governthe Coptic Church from A. D. 686 to 688, the lowing example of insult, by the Mahomedan mor of Egypt, to their religion, is recorded. "ADDEL-AZIZ, contrary to the example of his sors, began to vex the Christians; conbreak all the crosses, both of gold and which were used in the sacred offices, out the whole of Egypt. He commanded to fix on the door-posts of the churches, blasus inscriptions, in which MAHOMED was dared the GREAT APOSTLE OF GOD, and JESUS the PROPHET OF Gon; together also with saying in the Alcoran, God NEITHER NOR IS BEGOTTEN; to the deep

the Christians. the Patriarchate of ALEXANDER, (A. 24.) a very severe persecution of the is related to have taken place.

e events of the Patriarchate of CHAIL, 2-766, circiler) present a scene of still nent peril to the Church.

Fir, the Mahomedan Governor, had comthat, throughout all Egypt, every person eat the accustomed prayer of the Mawhich amounted to a profession of They who obeyed were exempted This was the occasion to many, of he Christian faith; to the great grief riarch, and the other Bishops, who enere sufferings.

reafer part of them left their episcopal ake themselves to deserts, and conelves in monasteries; where they inwith continual prayer, that God would upon the Christians. Moses, Bishop of xhorted the afflicted Christians to connd when the principal men among them him, that already twenty-four thouad abjured the faith, he consoled them rance, that the persecution would an end; which shortly after happened. eeding Patriarch, MENNAS, is relateen treated with so great indignity, some other Bishops were compelled year to labor in the dock-yard of Al-

Patriarchate of SANUTIUS, (A. D. oubled, and even tripled, the trisent for the Patriarch; who had nt, and wandered in desert places, asteries, suffering for six months, ifer, the greatest bardships. The d that the auperintendents of the and all their furniture and goods, should ad brought to the Divan, & the church-

xandrian History, followed by RENAUwith the year of our Lord 1251. Thirntain a brief notice of the twentys, who successively occupied the MARK, up to the year 1703. Of the f this long period, we know too well, ons of different Christian Churchspecially the Copts, the Greeks, and ave rendered them all in Egypt, and t of the Mahomedan world, an easy oppressors. The Ceptic Church. ues, with respect to numbers and the dominant Christian community in

preceding abstract of their history, with the following notices of their pre-it will appear how deep a wound has inflicted on the interests of christianiar the spirit of contention and heresy banish the Gospel; and with how nd feeling the words of the Psalmist red by the small remnant of the Copas they are in the service of the inaueir patriarch, Have mercy upon us, p us : for we are brought very low! hole of the prayer used on this occa-

" The Patriarch, extending his hands, says this prayer :- O LORD GOD ALMIGHTY, FATHER of erful and rich than we are, they are hourly layour Lord God and Saviour Jesus Christ, we implore and intreat thy mercy, O Lord, to all men. Protect this city, and all therein who are of the Orthodox Faith. Deliver them from famine, death, banishment, earthquake, drowning, the incursion of enemies, and the sword of strangers. Visit them, O Lord, according to thy goodness. Disperse the strifes and insults of heretical atheists. our LORD GOD and SAVIOUR JESUS CHRIST, We Disperse the strifes and insults of heretical atheists. Make [thy people] children of light, and worthy of the kingdom of heaven, for the grace and mercy and love to men of thy Son, our LORD JESUS CHRIST. Glory be to Thee, with Him, & with the HOLY SPIRIT, now and ever! Peace be with all.

"Then shall he say with a loud roice, - Let thy mercies, O LORD, prevent, and speedily come un-to us; for we are brought very low. Help us, O God our Saviour! [London Meth. Mag.

COPTIC WORSHIP.

"The COPTIC CONVENT in this city, (Alexandria) was more extensive than it now is, till the French destroyed it. For a year past they have begun to rebuild. At present they have only about eight rooms; but the Church is spacious enough for the sixty or seventy Copts who are found here. There is one priest and one lay servant. The service books are in Coptic and in manuscript. The Church is dedicated to St. Mark. They have no school for the Copts here. The women sit apart, up stairs, as in the Greek Church. They have a large laver, in which they baptize the whole body of the infant, using lukewarm water and holy oil. The Priest asked me how we used to baptize; and shook his head when he heard that we used no holy oil. How soon Christians find out their differences! The Copts here are exceedingly poor. The Priest brought me, when I asked for the Gospels, a manuscript in Arabic, of Portions for all the different Festivals, &c. He says the Abyssinians are the same with themselves. Full service at the Convent, performed at my request, lasted an hour and three quarters. The porter, a blind old man, called the congregation together with cymbals, which he beat for about three minutes. They used incense frequently; which is very necessary in such a country, where cold damps and pestilential airs sometimes infest a church. There were about a dozen crutches, six feet long; on which you rest one arm, the stick being inclined, as it is so long. The Priest repeated the chief part of the service by heart, in Coptic: he also read some part in Coptic. A lay-attendant and the people made numerous responses. When they came to the gospels, which were in Arabic, a Copt who accompanied me, was desired to read: a poor old man held the candle to him; and when he had done begged him to read another, and another still .-The people were attentive to this, as it was the part that they could understand; all the rest is in Coptic, pronounced by the Priest in 'the holy place, with his face to the altar. When they bow, it is generally to the ground, which they kiss. The Priest had a small silver cross, on which three lighted tapers were stuck, with which he blessed the people. Thay all left their shoes without the inner part of the Church, and stood barefoot on the mat or carpet. When the Priest communicated, which he did alone, there was a great deal of secret and mystical ceremony : meantime, the poor people got my Copt to read them another portion of the Gospels. The blind

## SYRIAN CHURCH.

old man seemed to have it by heart; for when my

Copt hesitated, which he did two or three times,

the old man helped him out."

LETTER OF THE SYRIAN METROPOLITAN.

A Letter has been addressed, by the Metropolitan of the Syrian Church, to the President and Members of the London Church Missionary Society. Extracts of this very interesting document here follow, from a translation of it out of Syriac, by Professor Lee.

"May this Letter come in peace and safety to ord Gambier, Head of the Society which is in the Church of England, from the School of Cotym!

" JAH "In the name of the Eternal and Necessary Ex-

istence, the Almighty.
"Mar Dienysius, Metropolitan of the Jacobite Syrians in Malabar, subject to the authority of our Father, Mar Ignatius, Patriarch, who presides in the apostolic See of Antioch of Syria, beloved of the Messiah. Love from Christ, and from the people of all the Churches, to Lord Gambier, the llustrious, honorable and renowned President; and to our brother Mar Henry, the honoured Bish op of the city of Gloucester; and to the Priests and Deacons, and true Christians great and small, in the Church of England, who are devoted to these things and are mindful of them, who both assist and provide that we should teach and preach the precepts of our Lord Jesus Christ. Love from God, and grace from His only begotten Son, and protection from the Holy Ghost, be with you all, evermore! Amen.

"Beloved, kind, and honoured Brethren in Christ, we would make known to you, in a few words, what has happened to us from the depth of our poverty.

"We, who are called Syrian-Jacobites, and reside in the land of Malabar, even from the times of Mar Themas, the holy Apostle, until the wall of Cochin was taken in the reign of King Purgis, kept the True Faith according to the manner of the Syrian Jacobites, of real glory, without division or confusion. But, by the power of the Franks, our Jacobite-Syrian Fathers and Leaders were prohibited from coming from Antioch: and, because we had no Leader and Head, we were like Sheep without a Shepherd; or like Orphani and Widows, oppressed in spirit, without support or help. By the power and dominion of the Franks, moreover, and by the abundance of their wealth, and the exertions of their leaders, all on Syrian Churches in Malabar were subdued, and turned to the faith of the Pope of Rome.

"In the year of our Lord 1653, came our spiri tual Father, Mar Ignatius, the Patriarch, from Antioch to Malabar: but, when the Franks knew this, they brought the holy man to the walls of Cochin, imprisoned him in a cell, and gave no small money to the King of Cochin. They then brought out the good man, and he drowned him in the sea, and so put him to death. But when we knew this, all the Jacobite-Syrians in Malabar assembled in the Church of Mathancherry, which is in Cochin, and we swore a great oath, by the Father, Son, and Holy Ghost, that heuceforth we would not adhere to the Franks, nor accept the faith of the Pope of Rome: we accordingly separated from them. A short time after this, some of our people again joined them, and received the faith of the Pope.

"Again, in the year of our Lord 1753, came to us some holy Jacobite Syrian Fathers from Anti-

that a translation of it will be acceptable to the reader.

We now have Fifty-five Jacobite-Syrian churches in Malabar : and, as the Franks are more pow-

bondage of Pharaoh King of Egypt, so the Lord beheld our sorrows and afflictions; andthere have been sent to us an illustrious leader pamed Macaulay, and Mar Buchanan, the illustious Priest: and when they came to us, and saw our subjugation, and sorrow, and poverty, they brought us forth from the house of bondage, and consoled us with kind words, and assisted us with money.

4 After this, another illustrious lealer was sent to us, named Munro; and as Joshua, the son of Nun, brought Israel to the Land of Promise, and put them in possession of Cansan, so did this illustrious, discerning, and prudent leader, bring back and save us poor people from the hand of violence, and he built a School and one Church for us, in the place called Cotym; which he did with great trouble, labour and expensi, in order that our eyes, made dim by the depth of our poverty, may be opened by the knowledge of the declarations of the Holy and divine Book. All the Deacons moreover, and children who are taught in the School of our place, are cheished by the assistance of this illustrious leader.

Again, the PriestBenjanin, the Priest Joseph, and the Priest Henry, our spiritual and temporal friends, brothers, and assistants, whom you have sent to us that they may root out the thorns and tares from among the Children of God, are anxiously seeking all the requisites for the redemption of our souls, as well as constantly teaching all the Deacons and Children of our place the En-

glish language. "The Books of the New Testament which ye ent us, we divided, and gave to the Church in Malabar; and with great joy, does every man present his prayer unto God for you: and we trust in our Lord Jesus Christ, who is merciful to those who shew mercy, that He will give you a good reward in the day of judgment, even thirty, sixty, and a hundred-fold, for your work and labour for us, and that He will make us rejoice with you. But we are unable to recompense you by any earthly riches: the more, however, shall we supplicate God daily that your dominion may be increased, and that he would subdue those that hate you under your feet: and daily may your preaching in Christ Jesus be increased; and may God raise up among you leaders who fear God, and who are kind to the poor, endued also with knowledge and prudence!

We have heard too, that the people of your land, are beseeching God for us, that He would supply and complete that which is imperfect and defective, both in our hodies and souls.

"Respecting Samuel the Priest, who is held in honour by us, we received the letter which he sent by the hand of Joseph the Paest; and we read and understood what was written in it: and very much did we job with exceeding great joy, on account of your friendship for us. And may the Lord, who both hears prayer and grants petitions, lengthen your lives, and nerease your

"But we call to mind the Adage," A glance is enough for the intelligent," and avid prolixity .-Besides, James, the honoured Prist, will make known to you all that is going on mong us. And I, the Metropolitan, Mar Dionysis, your friend, very cordially salute you: also Abraham the Priest, our obedient servant, and ill the Deacons, and Children that are in the school. All the Priests, moreover, and Deacons, and the whole Congregation of Christians who are in all the Churches in Malabar, salute you. May grace be

with you all : even so, Amen! " Our Father which art in heaven, &c. " Remain firm in the power offesus!

" In the year of our Lord, 1821 "On the third of the month Ranun the first, Friday.

" From the School of Cotym. " MAR DIONYSIUS (Signed) " Metropolita of Malabar."

#### From Morison's 'Reciprocal Oligations of Life.' ANTINOMIANISM.

Of all the opposition a miniser may expect to encounter in the honest and ealthtened discharge of pulpit duty, that of Antinonianism will perhaps, be found to be the most common and the most insolent. This seems to be the only theolological creed which proposes b trample on all on behalf of its initiated votaries not only the attribute of infallible wisdom, bu also the right of consigning to endless perdition every one who dares to question its dogmas, ir to frown on its awful impurities. This horrid ystem, or rather compound of religious errors, act as a sort of moral incubus on the human faculies, and combines in it all that is stupid in concepion, with all that is malignant and fiend-like in tenper. If it boasts of any other origin save that of hell, it may be found, perhaps, to be the offsping of a spurious Calvinism, associating itself with the worst principles of Arminianism, and not disdaining even accept the aid of the Deist aid the Fatalist. I cannot help fearing that Anthomianism, in the

present day, may be styled a popular error of the professing world. Nor do I wonter at this, when think of its congeniality with luman depravity. What so pleasing to the icy heart of the deluded formalist, as to be told that the law of God is no longer a rule of life to the belever?-that, because the sinner can do nothing spiritually good, that therefore he is to attempt nothing?-that privileges are all in all, and that duties are mere legal restrictions, urged only by merit-mongers?
—that the imputed sanctification of the Saviour renders the pursuit of holiness in those who are united to him not only unnecessary, but nugatory -that, in short, the change which takes place in conversion is not in any sense personal, but relative? According to this system, a man must not preach to any but the people of God;—he must not presume to invite sinuers to Christ;—he must not even, in the opinion of some of this class, pray for sinners;—he must not tell men that they are rational and accountable, and that therefore their unbelief is inexcusable;—he must not venture a word of spiritual advice except to those who are word of spiritual advice except to those who are esteemed tensible sinners?—he must find an enigma and a double meaning in every passage of Scripture;—he must not aid the efforts of Bible and Missionary Societies, lest he should be guilty of enatching the work out of the Almighty's hand, and lest the purposes of Heaven should be accomplished before the time. One particle of the Antinomian virus introduced into a church has been found sufficient to use the labora and disbeen found sufficient to upset the labors and dis-turb the tranquility of years. It is a fearful com-pound of ignorance, stupidity, pride, self-will, and

moment's quarter to this disorganizing plan of docrine. He must expose it to merited obloquy, without the fear of man. He must even court the reproach and derision of its advocates. By a luminous exposition of Christian doctrine,-by a full display of Christian privileges, -and by an energetic enforcement of Christian precepts, -he must guard the people of his charge from its insidious approach. Let him furnish believers with an ample supply of spiritual provision; and, having done this, let him censure every vitiated taste, and never woo a single adherent at the dread expense of sacrificing truth.

JUST VIEWS OF MINISTERIAL LABORS. Such an estimate will teach you to regulate your views on the subject of ministerial gifts and graces; and you will not always expect to see your minister blazing in the light of his genius, but will be contented with the result even of a moderate effort of diligence, when consecrated to the spiritual improvement of his flock.

It will regulate your views on the subject of ministerial piety; and you will not expect your minister to present an example of sinless perfection, but will look on him as a man of like passions with yourselves, although sincerely devoted to the service of Christ. By this remark, I am far from intimating that the ministers of Christ ought not to be distinguished by a pre-eminent measure of character; all I intend is to guard against undue and unscriptural expectation, which can only end in disappointment.

It will regulate your views on the subject of ministerial topics of discussion; and you will not cultivate the vitiated taste of many, and only like to hear your minister insisting on a few favorite doctrines, to the neglect of the great system of revealed truth. Your will esteem it to be your duty to follow the Christian teacher in all his researches into the inexhaustable treasures of inspiration. The Bible is a great whole, and while

some of its truths possess an higher interest than others, yet they are all communicated for our benefit, are al! important, and all expressive of the wisdom and goodness of the Divine mind. By nothing has evangelical truth, or what may be called, in compliance with custom, the Calvinistic system, been nore deteriorated, than by that baneful custom, to fondly prized by many hearers of the word, of selecting a few of the cardinal positions of our ally faith, and holding them up to prominent notice, to the entire, or, at least, partial neglect of the whole series of revealed doctrines

It will egulate your views on the subject of ministerial address; & you will not look for the display of fervor equally seraphic on all occasions, but wil candidly allow for the anxieties of a mind often oppressed with care, and for the weakened enegies of a constitution often shattered by excesive labor in this age of general and unexamped effort. Nor will you forget the frequent flucmations of your own feelings, nor the tendency which this will often have, to throw an adventitions dulness around the pulpit labors of even an ardently pious and devoted minister. And after all, my brethren, we must ever bear in mind, that repair to the sanctuary for instruction as well as impression, and that the latter will prove very inefficient without the former. Hearers of the Gospel, have great need to aspire, in general, to a more correct mode of thinking on this topic, while ministers should be ever careful to exhibit Divine truth in its due proportion and harmony.

your views on the subj nisterial responsibility; and you will never think of that account which the pastors of the church will have to render, at a future day, to the Supreme Judge, without, at the same time, anticipating the solemn moment when you also must lay aside your characters as hearers of the Gospel, and must obey the dread mandate-"Give an account of thy stewardship, for thou mayest be no longer steward."

It will regulate your views on the subject of ministerial visits : & you will have too high a sense of Christian integrity to lay claim to an undue proportion of your pastor's invaluable time. will never wish to convert him into a religious gossip. You will be uniformly discreet in your expectations, and will always receive him, not as a mere guest at your table, not simply as a gentleman, not merely as a private and faithful friend, but as a "man of God," whose office it is, both in & out of the pulpit, to promote the spirituality of your minds. There are very many who think their claim to the frequent visit of their minister is as clearly established as the evidence of the Christian faith, and are instantly offended if their extravagant wishes are not realized, who would rather relinquish their claim than be subject to the intrusion of a visit strictly pastoral, in which devout conversation, instruction, and prayer, constituted the prominent features. Till the good old method-and the method which still obtains, among some bodies of Presbyterians in Scotland. of turning the pastor's visit to religious account, be restored, I despair of hearing that the clambur of the non visitation of ministers has ceased.

It will regulate your views on the subject of minister's attentions to the sick. In this part of his embassage of mercy, he will realize the greatest possible delight; and never will he feel himself trending more directly in the footsteps of his Heavenly Master, than when hastening to the abode of sorrow, there to point the afflicted to the Cross of Christ, to the promises of the Gospel, and to the hopes a better world. But, while this will be his delight, let no one imagine, at any time, that he is gifted with omniscience to know every case of sickness or of accident that occurs within the sphere of his labor. When God lays his hand upon you, it is your duty, forthwith, to endeavour to find some one who will convey the intelligence to the ear of your pastor; in this way, an unsca-sonable delay will be prevented, and you will not be led to cherish the unkind and ungenerous suspicion, that he forgets you in the day of your adversity. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.

It will regulate your views on the subject of a minister's success. You will not presumptuously magine that it is with him to command the blessing. It is his, indeed, to labor, and watch, and pray, & exercise dependence; but it is with God to "breathe upon the slain, that they may live;" as in the natural world, so also in the spiritual, it is with Him to "send prosperity." The full conviction of this truth will stimulate you to fervent, and oft-repeated, prayer for the Divine benediction; and should it please God to withhold the tion; and should it please God to withhold the increase, or only to grant it but partially, you will thus be prevented from undue despondency, on the one hand, and from a disposition to reflect on instruments, on the other. And should "times of refreshing come from the presence of the Lord," the instrument will not be blighted by baving that honor heaped upon it which belongs exclusively to God. I cannot help considering it as most me-

sion is one of such peculiar simplicity and pathos, och, who turned us to our true ancient faith, and that a translation of it will be acceptable to the set up a High Priest for us.

deep-rooted vulgarity. A minister, in preaching mentous, that the hearers of the Gospel should the word, must take heed that he do not give a think and feel correctly on this head, as it is one of a decidedly practical nature. In too many religious circles, the whole system hangs on the minister: if his popularity, or his better qualities, succeed in filling the pews, all is well; the funds prosper; his deacons can afford to pay him a liberal salary; and the pecuniary engagements of the place are met with ease, and with an air of independent dignity. Let the picture, however, be reversed; and, with equal excellence of character, though with talents less splendid, let the minister labor with a more measured popularity, let the pews be less generally filled, let the places be less handsomely supported,—and the whole affair is charged to the account of the minister, however active his exertions, and however amiable and pious his spirit. There is much of the spirit of the world in all this, and something that stands in entire opposition to the kingdom of Christ. ib.

> From the London Investigator. EPITAPH ON DR. JOHN OWEN.

In the Burial Ground, Bunhill Fields, England.

[TRANSLATED FROM THE LATIN] JOHN OWEN, D.D. Born in the county of Oxford; The son of an eminent divine, but a more eminent

divine himself; Worthy, indeed, to be numbered with the most illustrious of his age:

Furnished, to an extent but seldom attained, with all the advantages of polite literature and solid learning,
Like a well-ordered train of domestics, These were led at command,

to the furtherance of his favourite pursuit of Theology, Polemical, Practical, (and as it is termed) Casuistical. In each of these branches he so excelled, that it is

doubtful which of them was his more peculiar province. In the one, with powers more than Herculean, He crushed the three envenomed monsters

of Arminian, Socinian, and Popish errors. In the other; having, according to the unerring rule of Scripture, first experienced in his own breast, The sacred energy of the Holy Spirit, He communicated to others the whole economy

of Redeeming Grace. Constantly also did he cherish, and largely experience in himself,

That blissful communion with his God, which in his writings he has admirably described. Whilst a sojourner upon Earth, he all but apprehended the joys of heaven.

In cases of conscience, on which he was much accustomed and well qualified to advise, His resolutions had often the force of oracular truth. A scribe in every way instructed unto the Kingdom of heaven,

In conversation-to mapy, In the pulpit-to more, From the press-to all. who were pressing forward to the same heavenly city, He held up the pure lamp of evangelical truth.

At length-not unobserved by others, nor unadmonished by his own inward feelings, Still enlightening to the last, He gradually died away. For, depressed by constant infirmities,

Emaciated by excruciating diseases, And, above all, worn down by labours unremitted, The wreck of a body, until thus shattered, Fair and comely to behold,

Being disqualified for the further service of th Most High,
Was deserted by a soul, purified, and panting for
the full fruition of its God, On the 24th of August, in the year of human Re-

demption 1683, and the 67th of his age :-A day, rendered fatal to many By the powers of this world, Blissful to him In the presence of his God.

Diccoreries in Africa .- We understand that researches in Africa; of a very interesting nature, are about to be published by Mr. Waldech, a German, who has recently arrived in England from India, having previously travelled through Africa, from Egypt to the Cape of Good Hope. It appears, that at the foot of the Mountains of the Moon, he found an inscribed pillar, erected by a Roman consul, about the period of the reign of Vespasian. He found a level on the top of these mountains nearly 400 miles broad, on which he discoverd a temple of the highest antiquity, and in fine preservation, and still used for religious purposes by the inhabitants. South of the level, he passed a descent of 52 days' journey, and, when advanced about nine days, he found the skeleton of a man, with a telescope slung on his shoulder, marked with the name of Harris; and also a chronometer, made by Marchant. There were also two other skeletons; and it was supposed the owners perished for want of water. Out of four European companions who accompanied Mr. Waldech, only one of them survived the hardships of the journey. [Landon Investigator.

South Sea Islands.—Capt. Thomas Manby, who was presented to his Majesty at a late levee, is preparing for publication, a new chart and description of the South Seas; a work which will prove, that the islands of the Pacific Ocean are all peopled frem the same stock, and that the same nieroglyphical characters are known from one extremity of that sea to the other. Whilst Capt. Manby was at Otaheite, the king and queen of that island invested him with the highest honours they could bestow: the insignia tattooed on him, consisting of a circle or garter below the knee of the left leg, with a star nearly resembling a Maltese cross. This, with many other devices neatly tattooed, related a romarkable adventure; and on Captain Manby's visiting the Sandwich isles, near three thousand miles distant, every hieroglyhical character tattooed upon him was most accurately deciphered by an old priest belonging to king Tomahamaka, at Owhyhee, who related every circumstance with wonderful exactness, to the great amusement of the king and all his family, who made the Captain many valuable presents, and shewed him the most marked attention, whilst be remained on the island. At the other islands the same translation was uniformly given, and created the greatest mirth wherever the story was read; and such even was the amusement it afforded, that the islanders often watched for the Captain bathing, which produced some ludicrous

Ordained .- At Harvard, Jan. 1st, the Rev. Ina HERRY THOMAS BLANCHARD, over the Congregational Society in that place. Rev. President Kirkland preached the Sermon; Rev. Mr. Foster, of Littleton, made the Consecrating prayer; Rev. Mr. Norton, of Weymouth, gave the Charge; Rev. Dr. Thayer, of Lancaster, addressed the Society; Rev. Mr. Osgood, of Sterling, gave the Right Hand of Fallowship.

so obtuse, by a effect which adistinct sound a him, and ocor notice it.— relation. The ctim with more ed bim beyond

to witness what to witness what the doing with-tated lips, em-ome indistinct over what they of death, with " I could hear er. Saviour of -take my soul! which I stooped

bought of dying d thus to ejacuer, his expiring n to the Almighthat time; took there no convul-

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## Domestic Religious Intelligence.

AMERICAN BIBLE SOCIETY.

Extract from Dr. Milnor's Address .- Jan. 2, 1823. Through the blessing of Almighty God, the cause of truth is daily gaining accessions from the hesita-ting and doubtful; and the American Bible Society may now be considered as firmly seated in the affections, of by far the greater part, of the religious community of our extensive country, and, a embracing among its friends, the excellent of almost every name. Its operations have been of a growth coincident with the means that Christian benevolence has supplied, and the evidence of every day's transactions attests how well it merits the appellation of a National Society: a comprehensive designation, indicating that it combines in the list of its friends and advocates, a large number of the virtuous and good of every state of which this great union is composed; that it looks alike to all for the supply of the large revenues which it needs; and that, as an abundant fountain, it sends forth its fertilizing streams in every direction, to the remotest limits of our land. I trust, also, that this Institution will continue to deserve the name of National in another sense, that is, in respect to its probable permanency; for our fond anticipations lead us constantly to believe, that its duration will be at least coeval with the inestimable and well established forms of civil polity by which our rights and liberties are recognized and protected. Yes. Be assured this Society is not destined to an ephemeral existence. Its object is too sublime, its advantages too obvious, its continuance too necessary, to allow us to indulge any question as to its stability. Long after our bodies shall be dissolved and mingled with their kindred earth, and our spirits have been consigned to their allotted state beyond the grave, we cherish the persuasion that this noble monumen of Christian charity will remain, unimpaired in its principle, enriched in its resources; and in its operations, exhibiting a magnificence of design, and a boldness of execution, that may not disdain a friendly rivalship with its illustrious predecessor in Britain, which is now the wonder of the world. We are authorised to apply to this subject a degree of confidence which may not be attached to any secular design, nor even to many religious enterprises of a more confined or less simple character than this. Its object is one in indisputable coincidence with the designs of heaven. That book. to the distribution of which, without mutilation of addition, it consecrates its labours, is a revelation from God. It contains the only external communications he has ever made to our world, and, as far as we have any acquintance with his purposes. all the communications which that world will ever receive at his hands. It is a perfect revelation, containing all that is necessary for man to know, believe, and practise. It carries back our view to the origin of all things, and directs it forward to their consummation. It shows us what man was by nature, what he has become by trangression, what he must again be, if he would regain the favour of God, and be happy with him forever. It tenders propositions of infinite mercy through a divine Mediator, the influences of the Holy Spirit to incline the heart to their acceptance, and his continued assistance in the required preparation for eternal glory. It opens sources of heavenly consolation under the trials and vicissitudes of life, and qualifies the humble partaker of its benefits to meet the stroke of death without terror or dismay The mind impressed with the value, and subjected to the influence of truth, in its survey of the inspired volume, finds all its desires satisfied. The rule of faith, in all things connected with salvation, is perspicuously and plainly unfolded; the path of duty, so delineated, that " the way faring man, though a fool, need not err therein;" and both are so wisely and wonderfully framed, as to be adapted to every imaginable state of society, and every individual allotment in life. The prin ciples of this invaluable Book, like the nature of its author, are unchangeable and eternal. No revolutions in human governments, no alteration in personal circumstances, can in any wise affect the stability of a single scriptural rule of truth or duty. Now if this be a just estimate of the character of the sacred oracles, to whose dissemination we are solicitously devoting our efforts, never will a period arrive while the world subsists, when means, such as are now pursued, will not be necessary render them accessible to the poorer classes. avenues for the circulation multiply, and they obtain an increased influence on the minds of men, they will require to be conducted on a scale incalculably greater. More numerous hearts and hands must be engaged in the mighty work .-More of that silver and gold, which belong to the Lord of Hosts, must be poured into his treasury, and thence, transformed into Bibles, be sent forth to gladden the dreary and disconsolate mansions of poverty, and invest their hapless tenants with treasures, such as "the world can neither give nor take away." Surely, if ever there was a cause, indisputably sanctioned as the cause of God; if ever there was a cause, that ought to present an irresistible claim to the patronage of all who seceive the sacred Scriptures as a genuine and authentic revelation from him, and who believe that they are " able to make wise unto salvation, through faith in Jesus Christ;" if ever there was a cause whose zealous and judicious management promis ed extensive and permanent benefits to the world without the possibility of injury, it is that which it is the honor and the happiness of Bible Societies

to maintain. CAUSE OF THE BIBLE.

An angry opponent of the Bible cause, once de ridingly applied to the astonishing efforts now making in its support, the appellation of "the Crusade of the nineteenth Century." Its friends were little offended by the allusion. Thanks be to God- for the rational persuasion their minds are permitted to cherish that " this Crusade will never terminate, like those of a darker age, in abortion and disappointment." The great associations by which it is conducted will never, in their progre exhibit the desolating career of those to which the have been compared, but carrying with them only light for the ignorant, comfort for the afflicted, and peace for the troubled conscience, are destined to produce effects lasting and momentous on the temporal and eternal welfare of mankind, and " watered by the dews of the Divine blessing, to exist until their benevolent and exalted aims shall have arrived at their fullest consummation."

The enemies of this holy cause, whether they b infidels or mistaken Christians, will be found successively retreating from a useless conflict with establishments so manifestly aided from on high, and making the desponding acknowledgment of learned, but inveterate assailant in Great Britain. " I have abandoned," said he, " the thought of opposing the Bible Society. When an institution is supported with all the fervour of religious enthusiasm, and is aided by the weight of such powerful additional causes, an attempt to oppose it is like attempting to oppose a torrent of burning lava, that issues from Etna or Vesuvius."—[Milnor.

## AMERICAN EDUCATION SOCIETY

Maine Branch of the American Education Society, The annual meeting of the Society was held at Portland on the first day of the year. At this meeting the following gentlemen were chosen offi-

cers of the Society for the year ensuing.
Rev. Wm. Allen D.D. Bowdoin College, Pres'!. Hou. Albion K. Parris, 1st Vice President. Rev. Edward Payson, D. D. 2d. Rev. Benjamin Tappan, Secretary. Joseph M'Keen, Esq. Tredsurer. OTHER DIRECTORS. Rev. Messra. Gillet, Rand, Greely, Cogswell,

Ellingwood and Merrill. Richard Cobb, Esq. Auditor.

The thanks of the Society were voted to those emales, who by constituting their ministers members for life, or in any other way, have contributed to its funds: also to those persons who at mouthly concerts, or by individual donations, have

To the late Treasurer, Levi Cutter, Esq. thanks were voted for the fidelity, with which he had discharged the duties of his office.

An appropriate and eloquent discourse in behalf of the Society was delivered in the meeting-house of the Rev. Dr. Payson on the evening of the 12th inst. by the Rev. President Allen, and a collection taken up of \$80, 36, in aid of its funds.

Extract from the Report of the Directors of the Maine Branch of the American Education Society, January 1, 1823.

Of 13 young men, who have received your ounty during the past year (including two, to whom loans without interest have been granted) 10 have been members of Bowdoin College. Two of these were graduated at the last commencement, with fair promise of future usefulness. . The remainder are still pursuing their collegiate studies.

In the Report exhibited at the last annual meeting, it was stated that several young men were expected from Connecticut. Eight have since arrived (2 from New-Haven, 2 from Fairfield, 1 from Milford, 1 from Brookfield, 1 from Killingworth, and I from Hartford) bringing with them the necessary testimonials. One of them was sta-tioned at Saco; three at Hallowell; two at Augusta, and two at Winthrop. Their expenses have been mostly defrayed by the liberality of persons in the places where they have resided. Of the three who were placed at the academy in Hallowell, two have recently entered Bowdoin College; and there the bounty of their friends at Hallowell has been extended to them, in paying their board for the first quarter. The third being informed that provision would be made for him at New-Haven, has withdrawn himself from the patronage of the society, with the approbation of the Directors, and has become a member of Yale Colege. The other 5 are pursuing their studies at the places already mentioned with the expectation of entering college next autumn. Three other young men, who on leaving Connecticut expected to come to Maine, have availed themselves of the opportunity afforded them, of receiving board and tuition gratuitously at Plainfield, N. H.

We are aware that some surprise has been exressed at the course pursued by the Society, in nviting young men to come and receive its aid rom the comparatively wealthy state of Connecticut. Had there been a sufficient number of applicants at home, the measure would not have been adopted. But unhappily this was not the fact Nor has there been during the past year a single new applicant, belonging to the state. Why, then, should our money be idle, when in other parts of New-England, there was a distressing deficiency of funds, and many youth of promising talents and piety were unable to obtain assistance? The cause is one; and why should it be coasidered as of essential importance whether those whom we assist, be from one part of the country or another. The resources of the Education Society in Connecticut must far exceed those of this society; yet so numerous have been the calls upon heir beneficence, as to involve them \$1000 in debt. Two things were deemed important by the Lirectors of the Society: that the moneys contributed for so interesting and sacred an object, shoull be employed in promoting it, and that the Benficiaries on whom they were expended, should be sident, while pursuing their education, within the State. so that all the benefit of their example and their efforts to do good, might be experienced among ourselves. To attain the first of these objects, since candidates for receiving our aid aid not present themselves at home, it was though proper to seek them abroad. To attain the second, it was determined, instead of transmitting money to the parent society, to request, that some of its Beneficiaries might be sent to us. We cannot but hope, that, by adopting such a policy, we shall receive a benefit, equal at least to that which

But have sufficient pains been taken to obtain suitable Beneficiaries belonging to our own State Perhaps not. It has indeed, been supposed that the existence of the Society was extensively known: and that indigent pious young men, contemplating the Gospel ministry, and desirous of a collegiate education, could scarcely fail of know ing, whence they might obtain aid. It may how ever, be otherwise; and it is much to be desired that ministers, missionaries and others, whether members of this Society, or not, that are informed of its existence and design, should communicate the information to young men, within the circle of their acquaintance, possessing the necessary qua lifications, and encourage them to ask assistance

During the past year, the appropriations made to Beneficiaries have exceeded by more than 150 dollars those of any former year, and by about 120 the amount received. The appropriations of the present year will exceed those of the past; and upless the amount of subscriptions and donations is considerably increased, our treasury will soon

The thanks of this Society are due to those, wh have aided its operations by boarding its Beneficiaries gratuitously, or at less than the usual price May we not hope, that in every place in which our Beneficiaries shall be located, at least in the first stage of their education, they may be thus kindly treated? Many persons, probably, would give a few weeks of board with more convenience than they could pay a very small sum of money And would it not be a pleasure to welcome to their fire sides & their tables, those who are soon to be honored as the ambassadors of Christ, and whose prayers will even now be ascending for the peace prosperity of their benefactors? Important assistance may be rendered by donations in cloth ing, not only by articles that are new, but by such as have already been worn. Another way, in which the object of this Society may be promoted is by the donation of such classical books as are used either at college, or in preparing for college. It is much to be desired that at each of the acade mies and at college, classical libraries should be formed for the use of the indigent students; and booksellers, and gentlemen of liberal education, who may be able conveniently to spare such books as are needed, will render, by bestowing them, important service to the interests of learn ing and piety. At several academies in other parts of New-England tuition is gratuitously afforded to the Beneficiaries of the American Education Society. Might not a similar privilege be granted without injury at the academies in this State? And might it not be hoped that the benefit to be derived would be ample compensation for such a favor? Important assistance might be given to our Beneficiaries at College, were persons, living in the vicinity to adopt the plan which has been tried at Williamstown or Amherst; that of supplying the rooms with necessary furniture. "This measure is alike recommended by the sufferings of our young brethren, whose rooms are in many instances but poorly furnished, and by the ease with which a few female friends, in any society or village, may supply the furniture of a single

In this portion of the land, there are n a meral waste to be subdued, and many a lan-guishing vineyard to be cultivated. We look around and behold-what our Saviour saw and was moved with compassion—multitudes scatter-ed and exposed like sheep without a shepherd; and we pray that the Great Lord of the harvest would send forth-laborers. Shall we not be solicitous to manifest the sincerity of our prayers by a becoming zeal and liberality in the use of those means, which may be conducive to the fulfillment of our petitions? The Lord is giving the word; great will be the company of those that publish it. While yet our opportunities of usefulness are continued, may we do our part in preparing the messengers of Christ to go forth, and announce to a

guilty, dying world glad tidings from Heaven of | of perfection beyond the present conceptions of ardon and peace.

Extracts from an Address delivered to the Class of Graduates, at Williams College, Sept. A, 1822. by EDWARD D. GRIVPIN, D.D. SECURITY OF A YOUTH ON LEAVING

COLLEGE. Hitherto you have either reposed in the lap of lomestic quiet, or lingered under academic bow-Now the time has come for you to go forth into the world, each one by himself, -away from parents, away from class-mates, away from the instructors and guides of your youth. Hitherto you have had others to shape your course, now you must direct yourselves. Far different is the scene before you, from this peaceful seclusion, so free from temptation, so void of care. We cannot but follow you with solicitude, for we know that the world is full of dangers. As your best security, let me fervently entreat you to put yourselves early under the protection of the God of your fathers. secure his favor by devoting yourselves to his service. Of all acquisitions personal religion is the one thing needful. Without this, taking in your whole existence, all other attainments will prove a curse. This will enable you to discharge with propriety the duties of life, and to promote, by various influences, the glory of God and the happiness of mer. It will add a new relish to prosperity, and sistain and tranquilize the mind un-der the pressure of affliction. And remember that this is not your home. After a few more passing hours you must go the way whence you will not return. This ii only your infant state of being, preparatory to the dignity and honours of an eternal manhood. And all the future ages of your existence, will tale their texture and bue from the onduct of the present life. And were it not so, it ought to be enough that you owe this to your Creator, Preserver and Redeemer.

Your success and honour essentially depend on your taking with you into life the stamina of fixed and unalterable principles. However good ne's general intentions may be, if he does not lay down fixed principles of action, and adhere to them, in small matter as well as great, he will be liable to fall into the vortex of dissipation, and be whirled at last into he bathos of crime.

Your moral elevationand tranquility will greatdepend on the formation of correct habits .-By this I mean, not only habits which respect the ody, not only habits of general application, not only habits of outward temperance and morality; but that discipline of mind by which is acquired: control over the thoughts and passions; and that correct habitude of thinking and feeling which gives to the principle of association the power of starting trains of ideas and emotions which are favorable to purity and peace, rather than those which pollute and ruffle the mind. Whoever knows the force of habit and the strength of association, must perceive how much the sweetness of the temper, the tranquility and purity of the mind, the etherial directions of thought, which assimulate the soul to God, and even the intellectual improvement itself, depends on the formation of these mental habits.

#### PREPARATION FOR THE LEARNED PRO-FESSIONS.

But beware hew you hurry into a profession without sufficient preparation. This has been the besetting evil of our country, and has arisen from our infant condition as a nation, our republican plainness, and the ease with which men of slight attainments could, in a new world, wind themselves into wealth and distinction. But that day is drawing to a close. So much attention has begun to a preliminary education for the several profession, that it is much more difficult than formerly to succeed without a full preparation, and is becoming still more difficult every year.— This is as it should be. A store of knowledge is by the professional man his stock in trade. If he begins with little he will advance but slowly, and will labour under embarrassments through life. If be sets out with an amole stock. his profits will be greater, andhe can take advantage of every occurrence andurn every thing to account. requires a certan degree of knowledge to be able to learn more. How often does the smatterer lose an opportunity of transferring to his own mind : precious morse which comes in his way, through his ignorance of the language in which it is conveved, or the mathematica is illustrated, of the metaphysical principle to which it is refered, or the general subject to which it belongs

Shall I exhort you to love and serve your cour try? Why should I hesitate? Because the duty involved in these terms is very imperfectly under stood, and because the terms themselves have been so often and so grossly perverted as to raise doubts in some whether genuine patriotism has any existence, or whether the word is not another name for selfishress, carried in its object a little farther from home. The whole spawn of France during the revolution,—the Marats, the Brissots the Buonapartes-had a flaming love for their country, so ardest that each one must bless it by reigning over it. Every run-away apprentice who enlists to avoid later, and then fights for bread, if he is slain in batle, dies'a patriot, and is sent to heaven for his hoy leve of country. The flaming demagogue who himinates his betters from offic and swears himself isto their place, is most disinterested, and is influenced by nothing but overlowing love for his dear country; for you have t from his own mouth at every corner. In addition to the scepticism, which these hypocrisies occasion the Christian, who has taken his lessons from the school of univeral love, sometimes doubts the lawfulness of regarding one nation above another. It may be safely onceded that there is no instinc tive affection for me's country, as there is for one' parents and children; and although by habit and association we may contract an attachment to the place of our nativity, and in a more distant sense to the country which gave us birth, yet duty is not founded on thi. On the other hand, though Christian charity is "without partiality," there s the same obligation to protect the interests of our country in distinction from other countries, that there is to watch over our own family or our own farm, in distinction from the families or farms of others. A conscientious regard to this obligation may be confidently pronounced to be the only true patriotism. All besides is serdid selfishness, such as excites he interest or pride of one individual or neighborhood against another. We have no more right b set up our country against the interests of the world, and brood over it with affections which excude universal love, than we have to do the same by our own personal interests. In stirring up your patriotism therefore, I do not call-for a blind and lelfish prejudice that sets up your own country as a paragon & puts down all others. I do not urge you to pursue her interests partially and unjustly, it defiance of the rights of other communities. Much less would I excite you to that infuriated patriotism which spends itself in hating and abusing other nations. There is as much wickedness in pointing malignant passions and words against a foreign people, as in hating and reviling an individual: and it is worthy of solemn consideration whether many of the orations which are vessely and the consideration of the consideration whether many of the orations which are yearly got up to celebrate our indepen-dence, are not adapted to inflame the worst passions of a deprayed nature.

CONCLUSION OF DR. GRIFFIN'S BACCA-

LAUREATE ADDRESS. You come forward, my dear young friends, at an interesting period of the world;—at a time when each of the learned professions stands related to a new and important state of things on earth. Are you physicians, you come to the profession at a period when the various sciences which subserve the healing art have reached a point of cultivation unknown to any former are and from vation unknown to any former ago, and from which they are stretching forward to degrees

of perfection beyond the present conceptions of man. Are you civilians, the period at which you put your hand to the political ark of your country, is most animating and eventful. You find her independence achieved. You have not like your fathers to stake your lives and fortunes on the ten-ted field and to nurse her independence with your blood. You find her constitution settled. You have not like your fathers to stand on the rotten-ness of the old confederation & invent a new & untried system of government, & to balance & concili ate & reconcile the prejudices of thirteen States, & bend them into a federal union. You find all her institutions consolidated by the practice of nearly for ty years, and have not like your fathers to venture on a new experiment, predicted to fail by the voice of half the world. You find her honorably started in pursuit of science and the arts, and advance ed on the road to wealth and distinction with rapidity which has no parallel in the history of nations. And you find her stretching forward to prospects for the future, sublime beyond the reach ught. In this condition you receive your beloved country. And when you look abroad to the nations, you see an unexampled opportunity for the politician to learn the principles of government, the rights of man, and the true nature of those systems which make millions the property of one; and an opportunity equally unexampled to wonder at those volcanic convulsions which are crumbling to atoms ancient thrones, and throwing out regenerated nations upon the field of Europe Are you divines, you come to the Church at time when mighty changes are taking place in favor of the ultimate reign of the Redeemer. The angel has begun his flight through the midst of heaven, having the everlasting Gospel to preach to every nation and tongue and people. It is the age of active benevolence. It is the age of evangelical exertion. Your hopes, your prospects your opportunities, and your obligations, as minis ters of the Gospel, will be greater than those of any former age. Whichever department you seect, you succeed to a fair inheritance,-fairer than that of your fathers. You will stand a much better chance than they to reach a high state of mental elevation, and with equal opportunities may achieve more for God and your generation And let it never be forgotten that to whom much s given, of him shall much be required.

In all your future course, whether in the pulpit, or in the forum, or in the senate, or in the chambers of the sick, the kindest wishes that can flow from the heart of an affectionate instructer, attend you. I wish you all the happiness that can accrue to the good and virtuous; and pray that after all human relations and farewells and sorrows shall have passed away, I may have the joy to meet you in a higher sphere, where your kn edge shall be perfect without a teacher, and where our union and common blessedness shall be con-summated forever. My beloved pupils, FARE-

REVIVAL OF RELIGION, In the Church of Chatham in the Presbyt. of Jersey. Communicated by Rev. John G. Bergen.

The commencement of the revival was in Nov.

of 1821, in the evening of the day of humiliation

and prayer, which was held by the ministers of Presbytery in our church. This meeting sprang from a conviction of the comparatively low state of religion at that time, in the churches in this region. The day was spent in prayer, reading the scriptures, singing praise to God, conferring on the state of religion in our own souls and in our churches; and in the evening public worship was held in the church. It was an evening of great solemnity. A few days after it was discoverd, that the prayer-hearing God, had caused the cloud of divine influences to gather over this church, from which some tokens of his mercy descended. The session was convened for enquiry and prayer. Special prayer meetings were held by them unitedly, in different parts of the congregation. It was at the close of one of these, in the eastern raid of the parish, that the cloud seemed to burst, and the work became clearly and strongly marked. For some time it appeared quite stationary over that place ; then it was seen gradually but steadily to move onward across the congregation, shedding in its course, its gracious influences on some of God's people and on careless sinness, till it came to the western extremity .- The meetings were crowded, still & solemn asthe grave, general impulse was as vet given This state of things remained about four months Unbelief was ready to suggest, I see a little cloud it is true, but it is no bigger than a man's hand. what can be expected from that? but importunate prayer prevailed. The people of God seemed to hear and feel the power of that word of the shepherd of Israel, "How shall I give thee up Ephraim?" " as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." It was at this crisis of deep auxiety, that the King of Zion seemed to say, "fear not; for I will pour water upor him that is thirsty, and floods upon the dry ground I will pour my spirit upon thy seed and my bles-sing upon thy offspring." The month of March, in 1822, is an era never to be forgotten, especially in the western part which comprises about one third of this congregation. It was there the ark of the Lord rested. Emmanuel unfurled his banner; the kingdom of Satan suffered inroads, his strong holds were broken up, and all outward opposition was bowed. Many of the mipisters and people of God from other churches, & some of the students from our Theological Seminary, came to see, and to help, and to bear the reviving influence home with them. More than five hundred people have assembled there on evenings during several weeks; and on Sabbath afternoons, it has been judged, more than seven hundred; of these, many came from Morristown, and a number from Baskingridge congregation. It has pleased God to visit both of these churches with a copious effusion of the Spirit; the former in April, the latter in May. The excitement was great and widely extended in the month of March. It was evident the number of awakened souls was more than one hundred, and of these it was found that most of them dated their convictions back to those still and solemn meetings, in which the Spirit of God, by a still small voice, was deeply impressing di-vine truth. This was emphatically the revivalground, the birth-place of souls. There arrows of conviction pierced the hearts of many from different parts of the congregation, and of some from different congregations. It ought to be recorded, to the glory of our gracious and prayer-hearing God, and for the encouragement of his people, that in this part, there appeared to be more spirit of prayer among Christians. When they heard what God was doing in the east, a small remnant instituted a special meeting for prayer; the first evening it was attended but by three, the next by only two, but they were not discouraged; and in about six weeks their number had increased to more than twenty professors, and as many of the world, who seemed by their solemn attendance to say, "Lord, what wilt thou have us to do."

—As the meridian of summer approached, it was

evident that the revival, especially as it respected the flood of influence, bad reached its height, and it was felt to be a moment of great anxiety, and of search for the living springs.

It is believed that more than one hundred and thirty have become hopeful converts of the cross, and of these seventy-seven have been united to the church. These are of all ages, from the youth of fourteen, to the man of seventy-nine, of all characters and conditions in life. The openly profane, the moralist, the infidel, the outcast, profane, the moralist, the infidel, the outcast, have, by the overcoming power of the cross, been bowed to submission to the Prince of Peace. It is a peculiarly interesting fact, that forty-five, nearly two thirds of those who have made a profession of their faith, are heads of families, and of these seventeen are males. One whole family, the parents and four children, have been brought in.—

'Not unto us, O Lord, not unto us, but unto thy

name give glory—the Lord hath done great him for us, whereof we are glad. John G. Berger.

Bettle Hill, Dec. 12, 1822.

for a revival of religion." Notwithstan

For the Boston Recorder. TO CHRISTIANS IN BOSTON. "Can ye not discern the signs of the times? He s it that we do not discern this time?"

At a time like the present, it becomes the Christian here to ask hintself " if he is prepared to the control of religion." Natwithstanding sin and stupidity, the Lord appears to be con sin and stupicity, the Lora appears to be coming among us. Some are auxiously inquiring, "what they shall do to be saved," but this most important question is by no means a general one. Mal titudes of immortal souls around us, appear is h living in entire neglect of the great salvation, without God, and without prayer in the world, and this too, amidst those who are come inded to "let their neighbor as themselves," and "do unto the ers, as they would they should do unto the "." Is it not more than time that EVERY Christian in this great city, should set apart a day, to fat, pray, and humble themselves before God in sont to realize that "he has a controversy with my and to inquire " wherefore he contends with the We know that if we were prepared for the blessing, we should receive it; "but our iniquities have separated between us and our God, and or sins have hid his face from us." A great indirdual, and at this season, a very peculiar respect bility rests upon us, and each of us ought to kel that our own sins may grieve away the Spini ad keep back the blessing, and to say, "Lord, in its — If we are faithful in reviewing our pat line, and in examining our hearts, shall we not discore many sins which though forsaken or excharged for others, are still unrepented of, still uncorfess for which we have never humbled ourselves be fore God; and, he has told us, not only to ferake, but also to confess our sine. May it not be nided us, as of those of old, "He did not many nighty works there, because of their unbelief." Our lost has represented to us love as the distinguishing badge of Christians, " By this shall all mea kee that ye are my disciples, if ye have love one to. nother." Surely all men do not thus know ut, and there have been divisions enough to rend the man less garment of our Saviour." ling to leave us to ourselves, and to sin; eventor He is waiting to be gracious, and says, "Turn at my reproof, I will pour out my Spirit upon you."

If we are all "willing to receive the Holy Ghost," He will now come in power, and great glory, and build up Zion here. "Before we call, He will answer, and while we are yet speaking, he will But let us never forget that the reves! must begin in the hearts of Christians. May we beware of "grieving away the Spirit, of quenching the Spirit;" and will any thing more effectsally do this, than the want of love and union among ourselves? We profess to have a "Union meeting," to which atl Christians are invited, to pray for the out-pouring of the Spirit here, and it is desirable that all should feel, that that evening is not their own, that it is in a peculiar sense devoted to the Lord, and if they are unavoidably prevented from attending the meeting, that they should, if possible, set apart some time for prints devotion, to wrestle for this great object. Instal of this being the case, is it not a lamentable fact that this meeting is considered by many Christian as comparatively unimportant, that some slight cause frequently prevents their attendance, that they think there are enough to go, but they my be excused, and that it is more peculiarly proper for others than themselves? Their distance from the place of worship, a shower, or unpleasant walking, are, in their opinion, sufficient resser for absenting themselves. While Christian than feel, and act, how can we expect a general atpouring of the Spirit here. If we did but mains the worth of souls, and love our neighborn nemselves, could we rest in this cruel, criminal stiff ference? If our own souls were at stake, shell we thus conduct? God has said, " For the things I will yet be enquired of, by the housed Israel to do it for them." We wish all who love the Lord, to feel a deep interest in this meeting; to inquire what He will have them to do, repol-ing it, to realize that a great individual respons-bility rests on each one of them, and to suffers motive to keep them from it but such as their coscience tells them Ged will approve; to delight spend, and be spent in his service, and imitathat love which "brought him down to earth to die for wretched man," to feel the love of Chris constraining them to give up all party and sectarian views, and to love each other as brether, with pure hearts, fercently," " in lowliness of mind to esteem others better than themselves and themselves as less than the least of all saints and the "chief of sinners." If we feel any want of love, or wrong feelings towards others, or think they do to us, let us delight to sacrifice all pener al feelings to the cause of Christ, pray for the and rejoice in every opportunity to them in prayer. O that each of God's children here might be full of faith, and of the Holy Ghes. bring all the tithes into the storehouse, and profit him now herewith, if he will not open the will dows of Heaven, and pour us out a blessing, the there shall not be room enough to receive it. This great city will then become a "mounthin" holiness, a habitation of righteousness," God Till be glorified, and souls saved.-Lord, we best thee basten it in its time, and do, and defer not for thy great name's sake, O Lord most high.

DOMESTIC MISSIONARY SOCIETY. The subscriber acknowledges the receipt of the following sums in behalf of the Eastern Committee of the Domestic Missionary Society-since the last acknowledgement in August. A Female Friend in Roxbury,

An old revolutionary pensioner in Dorches ter, a well-wisher to the cause of Zion, Individuals of Rev. Mr. Hitchcock's church in Randolph, to be applied to the relief Produce of a field cultivated by Mr. E. the church in Stoughton,

Holmes of Dorchester, Thank-offering of Rev. R. S. Storrs' Con and gregation in Braintree, Female Friend in Newbury, Lady in Charlestown, Mass, the avails of a gold Necklace by Rev. Mr. Fay, Avails of a Charity Box in a Store, Charlet

town, Mass. by Rev. Mr. Fay, Christmas Gift from 2d Parish in Dorchester, 4 Contribution in Rev. Mr. Torrey's Congre gation in Flymouth, 22d Dec. Avails of a small Garden in Dorchesler, Female Benevolent Society in Abington, to constitute their Pastor, the Rev. Samuel

Spring a member for life, H. Holmes, Esq., Boston, Life subscription, A. P. Cleveland, Esq. of Boston, Life subscription, target Rev. Mr. Nathaniel Willis, to constitute Rev.
Louis Dwight of Andover, a life-member, "Charity begins at home," Braintree.
Rev. W. Cogswell, of Dedham, Life subs.

A Lady to constitute Rev. Isaac Braman of New Rowley a member for life, Donof'N.Q. Charlestown, by Rev. Mr. Fay, I. Contribution in the Union Chh. & Society of Braintree & Weymouth, by Rev. J. Perkins at the Weymouth, by Rev. New Year's Gift from Rev. D. Huntington's

Congregation in Bridgewater,
Friend in Stoughton,
Contribution in Rev. Mr. Hitchcock's Society in Randolph,
Mr. Walter Dean, of Berkley, by N. Willis,
John Codnan, Treasurer,
for Eastern District.

A Quarterly Meeting of the Executive Committee for the Eastern part of the Salisher, will holden at the house of Dea. Josiah Salisher, will be a solid, and the bound of Dea. Josiah Salisher, will be

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ne treasure society, acknowledges the receipt of e following sums since the 22d of August last. on Rel. Char. So. Worcester County; 50 00 y Union So. Greeni ad, by Mr. Brigham 10 00 att. at Mon. Coe. in Lee, by Dr. Hyde, 13 16 pontri. at Mon. Cod. In Lee, by Dr. Lyde, bonation from Rev. Samuel Osgood, lonation from benevolent Ladies in Hat-field, to constitute Rev. Dr. Lyman member for life, nember for life, fri. at Mon. Con. in Lee, by Dr. Hyde, friend of the Society in Lenox, do, in Stockbridge, great's ann. Subsc. from A. Bacon, Jr. 200 de. from Stephen Karner, tion from a " Farmer," dus, appear to be at est vation, with-

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BOSTON.

## BOSTON RECORDER.

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S. Stoddard, Jr. Treasurer. \$ \$157 16

## SATURDAY, FEBRUARY 1, 1823.

PRAYER FOR BOSTON.

for readers have already been apprized that me Congregational Clergy of this Commonwealth, usembled at the Election, last May, voted, after greent prayer, that they would recommend to heir respective Churches to set apart a given sea-100 every week to pray for the Revival of Religion this metropolis. We earnestly request the Churches and their Ministers to pray yet more fermuly, and with firmer faith, and stronger hopes success. We assure them that they do not pray win. We have decisive and increasing evience that a prayer-hearing God listens to the voice d their supplications. " Brethren, pray for us !"

Memoirs of the Lafe and Character of Rev. John ELLIOT, Apostle of the North-American Indians. By Rer. M. Moore, Pastor of the Church in Natick. - Boston, pp. 176.

"The righteous shall be in everlasting rememhance." Few men have lived whose title to such character is equally unquestionable-and whose names will go down to posterity with so pure and mlendid a lustre, as the subject of these Memoirs. Hitherto, as far as we know, the faith, the patience and the labors of Elliot, have been made known to the public, only in detached fragments scattered here and there over periodical publications ;-and though in this shape his history has been seized with avidity, and contemplated with admiration, it was no more than justice to his memory required, and a proper regard to the taste of the religious community prompted, to throw all the authenticated facts illustrating his character together, giving them a distinct form, and a clear connexion, interspersing there with such reflections as must inggest themselves to a pious mind engaged in the compilation. We were pleased to see the "Me-moirs of Elliot"—we found still greater pleasure in reading them-and feel confident that none who love his momory, and partake in any measure of his spirit, will deny themselves the same gratification. We do not think the work as interesting as It might have been, or as it may be in a future edition-which will probably be called for. If the compiler with all his documents before him, would have assumed the character of Author, and given to the public a piece of biography, of which we have many excellent models at the present day, in our opinion, he would have rendered a still more cceptable service to the cause of religion. But te are aware that many will be better pleased ith the work as it now appears, than if it were nmed agreeably to our suggestion.

individual responsim, and to suffer no
ut such as their couprove; to delight to

to delight y any other expression of our own opinion. The selection is from authentic and approved tings, some of which are scarcely to be found our day; and I have no doubt the publication fit, would be seasonable and useful. It would ake a valuable pocket companion for the missionwhether employed among the nations of or own country, or among those of Asia or frica. It would present him such an example of unility and charity, of zeal and activity, of reso-tion and perseverance, of self-devial and devotess to the cause of Christ, as if faithfully copied, could be the best pledge of successful missions, & surest presage of the conversion of the world." We add, that its utility can hardly be greater the missionary himself, than to those friends of air of success because difficulties lie in the way at to trust entirely in the Lord while they "cast as, who may be instructed by it, not to desacy in our nature to judge of duty rather our own interpretation of the language of Prothan from the plain commands of the Bi-Every thing that serves to detect and counat this tendency is useful. Such will undoubtone of the good effects resulting from the ation of these " Memoirs."

RELIGIOUS SUMMARY. A Society was incorporated by the Legislature his State in 1810, under the name of the "Trused Donations to the Episcopal Church"-its ts are, to form a Bishop's fund ; and to recover loss, and protect, a vast landed property for nefit of various particular churches throughthe Diocese; both objects have been partly d; about \$5,700 were raised at the origin ciety, for the Fund-the interest of which nated to the Bishop-about eighty memdifferent parts of the Diocese became anscribers to his support—but these have so fallen off, that his whole salary amounts onween 600 and 700 dollars. The payment ann. constitutes a member; \$25 a memife.—At a special ordination at Bristol, Jan. 1, Mr. Lot Jones was admitted to the order of Deacons. Divine service was perby Rev. Prof. Adams; a suitable Address vered by the Bishop.—A new edition of mer's inestimable sermons, entitled "The ion of Christianity to the Commercial and affairs of life" is in a course of publication acky.—A Female Society has been formand county, Con. for promoting revivals n. The 2d article of their constitution says eet of this society shall be to seek out, forth Missionaries who are qualified, by ing of God, to promote and advance rewhere the state of religion is low, and to ous souls to Christ."-R. Ralston, of the Bible Society of Philadelphia, that that society has obtained a third

To other bible societies; and to individuals or societies, who purchase for gratuitous distribution, or to sell at reduced prices, the small pica bible is furnished at \$1,50; the minion at 70 cents; and nonpareil at 56 1-2-The American Bible Society have a building in New York, recently erected, 50 by 30 feet and a projection back 30 by 70. There are rooms for the accommodation of the keeper and his family; one large room for the use of the agent; two smaller for the secretaries and committees; a depository, which will hold nearly 60,000 bibles and testameuts; 4 rooms for the bookbinders; the whole of the 4th story for the printing presses; of which there are 12, 6 entirely devoted to the service of the society, and 6 occasionally. The building has been erected and completed since last spring; at the expense, including the ground, of more than \$20,000. Part of the money was raised by subscription, principally in the city; and part by a loan, which it is expected will be paid in the same way. Nothing is to be taken from the ordinary funds of the society. This building will be a great convenience to the managers and agents; and also to the applicants

for Bibles from all parts of the country. This important object has been accomplished in the seventh year of the society's existence. During the three days and nights of Bartholomew fair, in England, 109,000 religious Tracts were distributed. --- The Moravian Mission Church, at Groenkloof, has fallen in the dreadful storms that have lately visited S. Africa, and the gardens of the Hottentots have been destroyed. It is feared that other missionary stations have suffered .- Rev. Mr. Benedict, of Pawtucket, states that among his people there are encouraging appearances; eleven have been baptized within a few weeks, and a number more are candidates for the ordinance-in a neighboring Congregation, lately under the care of Elder Pitman there have been several instances of hopeful conversion also .--- The Board of Managers of the Connecticut Baptist Education Society, have resolved at present to place their beneficiaries at Hamilton, N. Y. as the Seminary offering the greatest advantages .-Rev. Reuel Keith, a professor in William and Ma-Episcopal Theological Seminary, of Virginia, re-

ry College, has been appointed a professor in the cently established at Williamsburgh-an appointment, we have reason to believe, auspicious to the interests of vital religion .- A new Presbyterian Church was organized in December last, at Marietta, Del. and five elders ordained .- The spiritual prospects of the Presbyterian congregation of Upper Actorora, Del. continue favorable; 36 were added to the church in the fall, and 39 at a late communion season, making a total of 75. Female praying meetings have been blessed as the means of promoting this, as well as other revivals. -The Delaware Christian Repository justly remarks, that " if there be one of the benevolent institutions of the age more dreaded by Satan than any other, it is the Society for educating pious young men for the Gospel ministry. Accordingly this Society is honored with larger portions of lufidel abuse and calumnious representations of

the anti-religious papers of the day, than all the

rest united. We thank them for their opposition,

it is our highest compliment." - A revival has

been progressing for some weeks, at Gilmantown, N. H., principally confined to the Methodist Society, though appearances are favorable in the Congregational Society .- A new religious weekly paper, has been established at Carlisle, Penn in the island of Antigua, the friends of the Methodist Missions, have raised \$1,191, for the Wesleyan Missionary Society, England, nearly all of which has been transmitted. The Parent Society has now fifteen Foreign Auxiliaries .--- At the Bahama Islands there is increased attention to re. ligion; the missionary writes, April, 1822, that the spirit of prayer is greatly reviving; that four additional prayer-meetings had been lately established at different houses, and all well attended ;

church within the last month, and others were under the awakenings of the Holy Spirit .- The English Methodist Missionary Society enumerates 103 stations under its care-four in Europe-17 in Asia-nine in Africa-73 in the West Indies and British dominions of America; a few of these stations are not at present supplied-some others have

that twelve or fourteen had been added to the

two, three, or four Missionaries. Missionaries 136. Ireland is not included in this list. The pros pects of the American Society for meliorating the condition of the Jews, are very flattering; the success of the Rev. Mr. Frey, in his mission, equals the most sanguine expectations of the friends of DEDICATION.

On Wednesday, 15th inst. a neat and comm dious Meeting-House, was dedicated to the service of Almighty God, in CARVER, Plymouth Co. Mass. The exercises were introduced with prayer and appropriate passages of scripture, by the Rev. William T. Torrey, of Plymouth; the Dedicator, Prayer was offered by the Rev. John Codman, I D. of Dorchester; Sermon by Rev. Richard S. Storrs, of Braintree; Concluding Prayer by Rev. Elijah Dexter, of Plympton.

The Sermon was in Mr. Storrs' usual animated and eloquent style. The text was in Amos vii. 2. O Lord God forgire. I beseech thee: by whom shall Jacob arise? for he is small." The preach er discanted upon the causes of the Church's depression, and upon the measures to be pursued for the enlargement of Zion, with much felicity and force. Seldom do we hear from the pulpit, a discourse more replete with useful instruction, faithful admonition, and correct sentiment. The audience testified by their attention, the deep interest they took in the subject. All present, who pos sessed any religious sensibility, must have retired with profound reverence for Jehovah, and with increased respect for the temples which are erected

for his worship.
We congratulate the friends of religion in Carver, epon their encouraging prospects. This has been, for several years past, one of the "waste places" of our Zion. The Parish, at no period vey numerous or wealthy, has of late been reduce to a small number. The house of God has been in ruins. The people have been as sheep without a shepherd, with no faithful man of God, statedly to dispense to them the word of truth, or to administer the ordinances of the gospel. The pious among them have sighed over the ruins of their former house, almost in despair of ever seeing rebuilt. But God has not been unmindful of their prayers. Under the fostering care of the Domestic Missionary Society, and encouraged by the prospect of receiving assistance in the settlement of a minister, they have exerted themse in erecting their present house of worship; they have the happiness of seeing it completed; the

The Treasurer of the Massachusetts Domestic can now furnish it on type three different sizes.

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The other hible societies and to individuals or time is not far distant, when they and their families shall be favored with the regular ministration

of the word and ordinances of the gospel.

Few parishes in this Commonwealth, are more deserving of the patronage of the Domestic Missionary Society, than Carver, or would derive more essential benefit from their aid. The inhabitants of C. are not unwilling to exert themselves according to their ability, and even beyond their ability. They are not afflicted more than parishes in general, with the evils of religious dissension. But they are few in number, and must be small, ecause the whole population within a reasonable distance for attending public worship, is less than four hundred souls. In this situation they require aid. Assistance from one of the benevolent institutions of their country, under their present cir-cumstances, will not diminish their self-respect; it will give unanimity to their counsels and measures; it will animate their resolutions; and im-

salutary influence of the Domestic Missionary So-In the press and will be published in a few days -Sermons for Children, designed to promote their immediate piety-By the Rev. SAMUEL NOTT. Jr.

part increasing vigor to their exertions to help themselves. It is confidently hoped, that the time

is not far distant, when Carver will be raised to a

respectable rank among the Congregational par-

shes of Massachusetts, & reflecting bonor upon its

oster-parent, convince the Christian public of the

of New-York-On the following subjects: 1. Pious children members of the kingdom of leaven-2. Children urged to enter the kingdom of Heaven-3. The same subject-4. God's readiness to give the Holy Spirit-5. Christ an example of obedience to Parents-6. Christ's obedience to his Mother-7. On avoiding avil company-8 On hating reproof-9. The unhappy and happy lot-a comparison of Heathen and Christian birth-10. To unchristian children in a christian land-11 Filial motives to piett. [Communicated.

#### POLITICAL SUMMARY.

FOREIGN.

The Baltimore Moning Chronicle asserts, that etters have been received in that city, from Paris, stating that Englandin case hostilities should break out between France and Spain, had contracted to furnish the latter with funds to carry on the confeet. That she was to receive Cuba, as a sort of mortgage, or indemnity, for her loans; that an arrangement has been entered into with the constituted authorities of the Mand, to bring about this event. It is rumorel that agents are in Washington, to sound ou government on this point, to wit, whether, if this island should declare itself independent, the United States would acknowledge and guarante her independence .--This may account for the odden departure of the British squadron from the Cuba station, without staying to co-operate with he Americans.—The Vineyard arrived at Port a Prince, on the 20th Dec. after a boisterous pasage of twenty days, and Mr. John Barnard Jun. mae of that vessel, belonging to Dorchester, Mass. tas lost ovorboard, on the 6th ult. while she was cudding in a most tremendous gale. In attempting to save him, the captain of the vessel fell ad dislocated both his houlders, from which he stiered the most excruciating pain .--- London papers to the 9th Dec. have been received, which stat the surrender of Corinth to the Greeks, on the 6th Sept. The captiulation was signed on the 24th, by Jussuf Pacha, ancient governor of Patrasand one of the most experienced Turkish general. By the terms of the capitulation, the officers fere to preserve their arms and baggage, but theoldiers, to the number of 4000, were to give up thir arms, and swear not to serve hereafter, against Christians. Jussuf Pacha took an oath on the Loran, to execute the treaty .- On the 26th, he Turks commenced the evacuation, and obtaned a free passage to Thermopylae. The Greek furnished them with provisions on the water, anon the 7th of October, Jussuf, with his troops, etered Larissa. The Turks, who on several occaons had broken their faith towards the Greeks, we greatly astonished at the fidelity with which thy fulfilled their engagements; and they say thit Jussuf Pacha himself is highly delighted. Tese events have produced strong sensations at arissa, and particularly on the mind of Chourshid Pacha. On the 2d of October, the Greeks 1-established the seat of their government at Conth .- Six pirates were executed at Malaga, in the 16th of Nov. Their bodies were quartend, fried in oil, and placed on gibbets near the harbor. --- A British sloop of war arrived at Ikrana on the 16th of Dec. having captured a piate brig and 28 of her crew. A Jamaica tract, on her passage to New-York, was robbed byprates on the 14th ult. in the West Indies .- A Breek seminary, found ed in 1775, by Catharine I, at St. Petersburgh, becomes daily of higher is ortance. Two hundred young Greek and Abanian officers, were there educated. They have 25 professors. Besides the military sciences, hey are instructed in French, Italian and German; and when they have completed their education, hey are allowed the choice of a commission in the army, of becoming interpreters in the college at St. Petersburgh, or Moscow, or of returning to beir native country. Among the pupils now edicating, are several youths from Chio, Lesbos, and Nexes.—In the town of Odessa, in the year 1792, a hut was not visible, but there are now 40,000 inhabitants, Russians, Germans, French, Greeks, Jews, Americans, and Polanders. A Frenchand Italian the atre are built, and a Lyceum, bunded by the Duke of Richleau, furnishes ample resources for the learned. There are, besides, several schools for law, navigation and commerce; eight churches, two thousand houses, and aimerous public buildings. The harbor is two verstes in length In summer, a number of Russian and Polish fami lies, visit Odessa, for the purpose of sea-bathing which is there remarkably convenient & healthy The population of the environs is rapidly increas -Capt. Hardy, of the Sea-Horse, just ar rived from Pernambuco, states, that when he lef that place, two Portuguese sloops of war had been cruising off the harbor fir en days. Neither American nor English vessels were interrupted by them, and in consequence of its being supposed that their object was to intercep a body of troops, assembled at Pernambuco, on their way to St.Sa. vador, orders had been given to hem to march by -The differences between the Portugues and Brazilian troops had not abaed, and all who did not show the highest respect a word and writing, for his Imperial Majesty, were dealt with as

traitors. DOMESTIC The Hon. Nicholas Brown, of Providence, ha rected & finished at his own expense, an elegant brick building 120 feet long, by 0 wide, four stories high, and containing 48 rooms, which he has presented to Brown University, as an appendage to that Institution .- Col. Putnam, of Con. son of the celebrated Gen. Putnam has ecovered damages in an action of slander against George Savage White, a native of England, formerly resident in Boston, and lately Rector of the Episcopal Church in Brooklyn, Con. The defendant had charged the plaintiff with perjury in obtaining a revolutionary pension.—On the 26th Dec. Miss Marry Wynn, of Tyrrell County, N. C., was found in the upper chamber of her grandfather's house, weltering in blood, unable to speak, and died in a few minutes of the wounds. Her throat was cut, and a stab on the right side, penetrated the main artery. Suspicion fell on four negroes, belonging to her grandfather, who are in jail for trial.—David Soars, Esq. has presented to the Mayor and Aldermen of the City of Boston six hundred shares in the corporate property of the Museum Hall Corporation, consisting of a handsome edifice, built for a vegetable market, scituate at the bottom of Brattle-street. The net income of this property is to be annually funded, and one half the

income of the fund is to be applied to embellishing the Common and the Mall, and to such other orna-ments of the City as the Mayor and Aldermen may think proper. Under the municipal regula-tions of the Market, this fund will annually increase, and finally yield a large revenue.—A man, by the name of Echert was killed in Penn. on the 1st inst. by the discharge of a gun. It had been loaded a long time, and in attempting to set fire to the powder it contained with a lighted coal, it was discharged, and shattered his head to atoms.—The Legislature of Kentucky has ordered \$700,000 of the Commonwealth's Bank to be burnt, the paper to be called in reguly one per cent a month.—An industrious laborer, of the name of Thomas Hughes, in the neighporhood of St. John's, New-Brunswick, having gone to view some land near the Kennebeck, unfortunately lost his way, and was not found till the third day following, when he was discovered, clinging to a tree, so severely frozen that it is ap-prehended he will loose both his legs and one of his arms.—A new house, nearly completed, belonging to Mr. Bartlett, in South Reading, was entirely consumed by fire on the night of the 21st ult. There had been a fire in the chimney, and it is supposed that it communicated to shavings on the floor, in the absence of the workmen.—The iron-furnace of Mr. Chapin, of Wolcott, N. Y. was destroyed by fire on the 11th inst.—At Ludlow, Miss Julia Root, aged 14, was lately so severely burnt by her clothes taking fire, that she expired in the greatest agony three days after.—The house of Nathan Ross, Jun. of Anson, Me. was destroyed by fire on the 12th ult. and Mrs. Ross and three children perished in the flames.—A son of Mr. Lum, of Roxbury, Con. while coasting on a sled was driven against a sharp stick, which passed through his body; and he survived the accident but a few hours .- Mr. George Gardner was lately killed in Newburyport in a scuffle.

About 3 o'clock of the morning of the 20th ult. the inhabitants of New-Haven, Con. were alarmed by the cry of fire from the jail. Five prisoners confined in a lower room designed an escape, kindled a fire round the door with a quantity of charcoal, which they had husbanded from their daily portion. The family of the keeper were seasonably

awaked by the smoke, and the timely assistance of the neighbors prevented any material damage -The whole number of Militia, within the United States and Territories, amounts, according to the last returns, to 937,447, allowing 5,000 for the Territory of Arkansas .- Charles Orien, Esq. is appointed Post-Master at Medfield, Mass .- Two uses were destroyed, and three others materially injured in Bank-street, Philadelphia, by fire, ou the morning of the 19th ult. In the same city, on the morning of the 21st ult. about 3 o'clock, the four story brick-building occupied by Mr. Passmore, as Auction rooms, and two adjoining three story brick houses in Chesnut-street, occupied by Patten & Co. as a book-store, and Misses Mecom & Rogers as a boarding-house were totally destroyed by fire with most of their contents. It was al so discovered that fire had been communicated to the entry of the Friend's Meeting-house in Arch-st. -A Coroner's Jury in Richmond, Va., on the 8th ult. on viewing the body of Robert, a slave belonging to Abner Herd, found dead in the jail, brought in a verdict that " the boy came to his death from extreme suffering by cold, it appearing in proof that he was without clothing of any kind on his body, and at night had no blanket or covering other than wheat straw."-A schooner was seen by several persons off Cape Ann, at half past 3 o'clock P. M. on Sunday the 5th ult. after a violent snow storm, with a reef'd fore-sail, drifting to leeward, which suddenly disappeared. It is conjectured that she struck on the ledge in the storm capsized, sunk and all on board perished.—A Coach and six dogs has lately made a splendid appearance at Washington, and was greeted by the shouts of the spectators. The equipage belongs to a Circus party, and travelled from Baltimore to Washington, 37 miles, in a day, with two persons in the carriage. - All the wood in the winter, a

escaped from the county jail on the 18th ult. was retaken at Waltham on the 25th ult. in Mr. Gore's barn. He surrendered himself without resistance.

Detroit, & its vicinity, is drawn by dogs harnessed

to sleighs .- Howard Trask, the criminal who

CONGRESS OF THE UNITED STATES. In Senate, bills for the prompt settlement of public accounts, and for the abolishing of imprisonment for debt, have been debated without a decision The Secretary of the Treasury, communicated a number of statements on the subject of the commerce and navigation of the United States, in the year ending Sept. 30, 1822. By this it appears, that the imports of that year, amounted \$83,241,541 -- and the exports amounted to \$72,160,281 .- A bill was twice read, to enable the President to purchase certain lands of the Chippewa Indians, situated on Lake Superior, and supposed to contain valuable mines of copper .-Likewise to authorize the President, to cause the lead mines, and salt-spring lands, belonging to the United States, to be exposed at public sale,

In the House-A bill to regulate the Post Office Department was read twice. The Speaker com municated a letter from Messrs, Gales and Seaton printers of the National Intelligencer, complaining that the honesty of their conduct as printers to th House, had been impeached by an article inserted in the Washingtonian Republican. This letter was committed to a Select Committee to send for persons and papers. The House resolved that its members testify their respect for the memory of WILLIAM LOWNDES, late a member of the House by wearing crape on the left arm for one month.

MASSACHUSETTS LEGISLATURE. Bills have been finished to incorporate the first Congregational Society in Windsor-to establish a bridge between Scituate and Cohasset-to incorporate the Columbian Society of Ship-masters and Caulkers in Boston and Charlestown—to establish the Taunton Manufacturing Company-concerning the House of Industry in Boston, &c. The petition of the Trustees of Amherst Academy in Amherst to be incorporated as a College, was decided against the petitioners. Much other business of private and local pature was likewise transacted

DEATHS. In Boston, Mr. Isaiah Jones, aged 57; Miss Ca roline Howe, 12, eldest daughter of Mr. Samuel

H. ; Mr. William Homer, XCVI. ; Mr. John Burton, 23; Miss Sally Paine, daughter of the late Hon. Robert T. Paine; Mr. Alpheus Alden, 23. In Roxbury, widow Abigail Crafts, 78; Mr. John Bartlett, of Boston, 86.—In Brighton, Mr. Simeon Crosman, of Taunton, 37.—In Cambridge, Mr. Horatio Augustus Hunt, 20.—In Dorchester, Mr. Samuel Clapp, 78; Lucy W. daughter of Mr. Aaron Nixon, 9 .- In Canton, Mrs. Desire Crane, 62, wife of Gen. Elijah Crane; Miss Nabby Crane, only daughter of the late Mr. Enos Crane .- In Saugus, Mrs. Edmunds, of the Society of Friends, 101. In Sherburne, Mrs. Nancy Barber, widow of the

late Mr. Oliver B. 55 .- In Salem, Mr. Francis Pulsifer, 52.—In Beverly, Mr. Ebenezer Wing, 60, for-merly of Hanover.—In Marblehead, Capt. John Russell, 42; Mr. Lewis Russell, son of Capt. Wm. R. 26; Mr. William Cloon, 38.—In Newburyport, widow Remick, 92; Capt. John A Putnam, 47; Mrs. Harriet, wife of Mr. John Smith Pearson, 32; Mrs. Mary Ann, wife of Mr. Augustus G. P. Col-burn, 25; Mr. William Mace, 72; widow Hannah Chandler, 62.—In Bradford, Mass. Mr. William Carlton, 80, late of Charlestown .- In New Bedford, Capt. Benjamin Hill, 69.—In Plympton, Des. Josiah Ripley, 78.—In Windsor, Mass. Mrs. Nancy, wife of Mr. Edward Withington, 34.—In Milbury, Mr. James W. Hull, 77.—In Chesterfield, Mr. John Gates, 71, formerly of Ashburnham.—In Mr. John Gates, 71, formerly of Ashburnham.—In Weymouth, Capt. Ebenezer Hunt, 59.—In Fitchburg, Mrs. Sarah H. Tefft, 25, wife of Stephen E. Tefft, Esq.—In Bridgewater, Mrs. Lydia Alden, relict of Dea. Nathan Alden, 90.

In Wilton, N.H. very suddenly, of disease of the heart, Abel Wyman, 70, late of Burlington, Mass.

In Providence, R. & Capt. Bernon Dunn, 65.—In New Haven, Con. Elias Shipman, Esq. 75; Mr. Thaddeus Beecher, 75.—In Vernon, N. Y. Jan. 10th, Amy Church, 31, freze to death in a storm; supposed to be the effect of intemperance .- At sea, Mr. John Barnard, Jun. 22, son of John Ear-

nard, Esq. of Dorchester. In Freetown, 15th inst. Mr. Joseph Evans, 38. He went into the woods in the morning, to cut wood, and had cut down a tree, which lodged up-on another, as supposed, and in attempting to disengage it, it fell upon him and crushed him to death. His body was found about 8 o'clock in the evening, frozen. He has left a wife and five children to lament his melancholy death. In Newport, R. I. Mrs. Hannah Webb, 94 .-Mrs. Elizabeth Trevett, wife of Mr. John T. 73.

ACADEMY FOR YOUNG LADIES.

THE second quarter of Mr. Wilbun's and Miss Chapman's Academy for Young Ladies will commence on Monday the 3d of February. As it contributes much to the improvement of pupils to have them commence the same studies together, it is hoped those who intend favoring this chool with their patronage the next quarter, will have the pupils in at its commencement. Terms and references will be given on application at their school room, Chauncy-Place.

Memoir of Miss Hannah Sinclair. JUST received, by Lincoln & Edmands, No. 53, Cornbill, Rev. Leigh Richmond's Memoirs of Miss HANNAH SINCLAIR, to which is added, her Letter on the Christian Faith .- Price 50 cents.

For sale, as above, at one mill a page, Friendly Visit to the House of Mourning; Miss Sinctair's Letter on the Christian Faith; the Young Convert's Companion, being a pleasing selection of Hymns, for Conference Meetings. Feb. 1.

RELIGIOUS AFFECTIONS.

AMES LORING has for sale at his Bookstore, No. 2, Cornhill-price 88 cts. bound; The Treatise on Religious Affections-By the lateRev. JONATHAN EDWARDS, A. M., somewhat abridged by the removal of the principal tautologes of the original; and by an attempt to render the language throughout more perspicuous and energeic-To which is now added, A Corious INDEX of

The design of the author is expressed in the following extract from his preface: "What I have now in view is to describe the nature of the gracious operations of the Holy Spirit, and to point out the peculiar signs by which they are distin-guished from every thing besides. of which the mind of man can possibly be the subject." Feb.1.

MEDICAL BOOKS.

A YER on Liver Complaints-Armstrong on Typus Fever, new edition; Faithorne on the Liver; Monroe's Anatomy, a fine copy; Abernethy's Surgical Works, London copy; Thomas's Practice, new edition, Thomas's Family Physician ; Hooper's Medical Dictionary ; Potts' Surgery; Rush's Pringle; Rush on the Mind; Scuddamore on the Gout ; Legallois on Life and Death ; together with a large assortment of other valuable Works, on liberal terms. Also, most of the Periodical Medical Books of this country. For sale by R. P. & C. WILLIAMS, Cornhill-Square, Boston.

PRIMARY SCHOOL BOOK.

UST published and for sale by JAMES LORING, at his Bookstore, No. 2, Cornhill, price 12 cts single, \$1 13 per dezen,

The First Catechism for Children, containing Common Things necessary to be known at an early age. By REV. DAVID BLAIR, author of the Universal Preceptor, Grammar of Philosophy, &c. With the addition of several useful articles adapted to the capacities of children: A Catechism relative to the American Revolution; and a Catechism of the History and Customs of Nations. Third Boston Edition. ( As above, Alden's Reader: the fifth Boston Edition. Jan. 25

JUST received and for sale by R. P. & C. WIL-LIAMS, between 58 and 59, Cornhill, the CHRISTIAN OBSEVER, New-York Edition, for September, 1822. CONTENTS.

Religious Communications .- Presbyter's Appeal on some prevailing Iniquities-Family Sermons .-No. CLXV. On John v. 44-On the Want of Success in the Ministry.

Miscellaneous .- Remarks during a Journey thro North America-Character and Writings of the late Ely Bates-" A Time to dance." Review of New Publications .- Dr. Phillimore's

Speech in the House of Commons, on moving for Leave to bring in a Bill to amend the Marriage Act -The New Marriage Act (Cap. LXXV. Geo.IV.) Literary and Philosophical Intelligence .- Great Britain-New Works-Welsh Clerical College-

Mariners' Savings' Banks-France-Experiments on the Glow-worm: Voyage of Discovery; &c. &c .- Germany-Russia-Journey of Discovery, &c .- India - Serampore College, &c .- List of New Publications.

Religious Intelligence .- African Institution : Proceedings at the Annual Meeting, &c.—Letter of Dr. O'Shaughnessy, the titular Bishop of Killaloe, on the Relief afforded to the distressed Peasantry in Ireland.

View of Public Affairs .- Foreign-France : Remarks on the Trials of the Conspirators of Saumur and of Rochelle-Spain: Internal Commotions, &c .- Turkey and Greece-The Congress of the European Powers at Vienna. Jan. 25.

THE PRONOUNCING TESTAMENT. INCOLN & EDMANDS, No.53 Cornhill, Bos-Liton, have just published an edition of the New Testamant, in which the proper names, and many other words, are divided into syllables, and accented agreeably to Walker's Dictionary and Key. By ISRAEL ALGER, A. M. Instructor of youth in Boston. For sale also by H. Gray & Co. Portsmouth; William Hyde, Portland; Oliver Kendall, Providence; G. J. Loomis, Albany, &c.—

Price, 44 cts. bds .- 50 ets. sheep-62 cts. fine. RECOMMENDATIONS. From Mr Kelley, Principal of the Mayhew Gram-

mar School, Boston. Mr Alger,-Sir, I have examined with attention the "Pronouncing Testament," and freely give it as my opinion, that the dividing into syllables the proper names, & other words difficult to pronounce correctly, & the representing the vowel sounds by significant characters, must greatly facilitate the reading of the Bible, and promote a correct and just pronunciation. The use of this copy of the just pronunciation. The use of this copy of the New Testament in families will establish good habits, as well as guard against bad ones, which the illiterate are too apt to contract in reading the Scriptures. This book may be considered a very correct and useful school book, and entitled to the approbation of the public. Yours, &c. Boston city, Oct. 30, 1822. HALL J. KELLEY.

From Mr. Andrews, Principal of the Public Englisle Grammar School in Derne st. Boston.

Mr. Alger, Sir, I have perused the "Propoun-cing Testament," and for the use of Schools I think it superior to any that has come under my consideration; -in my opinion it will greatly facilitate the pronunciation of our language, and save much labour both to the pupil and instructor; and have no doubt that it will meet with the liberal patronage of a discerning public. Yours, &c.
Boston, Oct. 29, 1822. ABRAHAM ANDREWS.

The Rev.Mr. BENEDICT, of Patucket, R. I. writes to the Publishers thus.

ed your "Pronouncing Testament." Mr. Alger certainly deserves great credit for his device, and for his wise and profitable application of Walker's Rules of Orthoepy to this every day Book; and if he carries his plan through the whole of the Scrip tures, he will do a great service to the christian as well as literary public." Boston, Jan. 25, 1938

#### POET'S CORNER.

For the Boston Recorder. TO MY MOTHER.

I've been a wild and wayward boy,

Since first I claim'd a parent's care And oft have dash'd the cup of joy, That crown'd my mother's anxious prayer. I've wander'd oft, and oft have knelt, A suppliant at my mother's knee, And oft have deep repentance felt To see her weep so silently. . But though I oft her heart have riv'n. I still have begg'd her love to share, While softly rose that voice to Heav'n " O may he find forgiveness there." And oft when in my mad career, To be the first in sin I strove, My mother's voice would whisper near,— "Will this reward a mother's love?" Reward thee !- No,-my mothed-Now come to heal thy broken heart-I come to smooth thy furrow'd brow, And lull thy wounded bosom's smart. O, I will love thee more and more, And when thy thread of life is riv'n, My mother's course of sorrow o'er, We'll part to meet—I trust—in Heav'n. w.p.x.

#### MISCELLANY.

For the Boston Recorder.

BANGOR THEOLOGICAL INSTITUTION. This Institution was incorporated by the Legislature of Massachusetts, in 1814. In 1816, it went into operation at Hampden on the Penobscot river. In 1319, it was removed from Hampden, and permanently located at Bangor.

The literary qualifications for entrance, are, knowledge of the English Grammar, common A-rithmetic, four books of Virgil's Eneid, four Orations of Cicero against Cataline, in Latin, and the four Evangelists in Greek. There are, however, exceptions in extraordinary cases. Testimonials are required of Christian character, and promising natural talents; and likewise evidence of indigence, in order to receive charity. The term for regular education in this Institution is four years. The course of study, in Classical literature, is the same, in general, as is pursued in the Colleges and Universities in this country. Through the whole term, particular reference is had, to the essential qualifications of a good minister, &, in the two last two years, special attention is given to systematic theology, and the composition and delivery of Ser-

Pious young gentlemen, who have received collegial education, may be admitted to study Theology in this Seminary, and remain one or two years, as their circumstances may render expedient. All Theological students receive instruction gratuitously, and such further aid from the funds as can be given, and the circumstances of

individuals may render necessary.

Twelve young men have finished their course of studies at this Seminary, and are preachers of the gospel. It is expected that six more will reseive license to preach in a few weeks. The whole number of the present members is twentyseven. The greater part of them are beneficia-

The benevolent exertions of a few individuals. attended by the smiles of a merciful God, were the means of the establishment of this Seminary The destitute state of many thousands of their fel low beings around them, excited their pity, their prayers and their efforts. They were convinced, that unless extraordinary means were used to educate pious young men for the ministry, generation after generation would die without instruction ;that to neglect those who were ready to perish until ministers of the highest qualifications could be furnished from older Theological Seminaries, would be to neglect their duty to God, and the souls of their fellow men, until death would place a multitude of unbelieving parents, with their unenlightened and impenitent offspring beyond the reach of divine mercy.

The patrons of this Institution do not underva-

lue a thorough education, nor would they diminish the number of those, who may find it convenient to pursue a nine years' course of study, and would patronise pious young men of talents, whose hearts are fixed upon the ministry, and who, considering their age and circumstances, think that nine years is too long a time for them to spend, in preparing to preach the Gospel, and that the expense of such a course is not necessary for them. But should this Institution be the means of preventing some from going to College, and of their engaging in the ministry after studying five years. instead of nine, would the cause of Christ be injured by this? It is probable that two may be edu cated at Bangor, in five years, for a sum not larger than would be necessary to educate one at other Institutions in nine years. In this case, there would be two prepared to begin their labors in the ministry in five years, instead of one in nine years, and the two former will, each of them, have la bored four years, making eight years' labour, before the latter will be prepared to begin his work; and should they all three live, and be able to preach twenty years from the time that the latter will be prepared to begin, the church will have received from the two former, forty-eight years service, and from the latter only twenty. is it probable, that the twenty years' service of the one, on account of his better education, would be as useful to the church, as the forty-eight years' service of the two. How ought the almoners of the public charity to view this subject? And, considering the present perishing state of the destitute, and the immediate call for ministers. would not those who contribute annually for the education of pious young men for the ministry, do more good to the cause of Zion, were they to appropriate a part of their charity to the support pious young men at the Bangor Sominary.

It is hoped that the friends of Zion will not withhold pecuniary aid from this Institution, thro'

fear of injuring the cause, by encouraging young men to engage in the ministry, without sufficient The time and means of acquiring : literary and theological education at this Semina ry, are probably equal to those enjoyed by a considerable part of the respectable and useful ministers in our country. Is it necessary that all chris-tian ministers should possess high attainments in mancient literature and biblical criticism? It is ve ry important that some should be as learned as the most subtle opposers of Christianity. But do ministers in general find it necessary to make frequent use of critical learning in preaching the gospel? Is a display of learning the means by which serious and solemn preachers make deep and lasting impressions on the minds of their hearers? Does the interest of God's kingdom require that no pious young men shall receive charity to aid them in their preparation for the ministry, unless they will devote sufficient time for the highest attainments in learning, before they begin their

It has been said by some, that to assist young men in receiving an education with private minis-ters, would be better economy than to aid the funds of this Institution. To obviate this objection, let it be remarked, that if plous young men who do not receive an education at College, are to receive charity, while pursuing their stadies, their education will be attended with much less expense at this institution, than it would be, under the private instruction of settled ministers.-Here two professors instruct nearly thirty student and preach on the Sabbath in vacant societies .the same number of students to be placed. one or two in a family, under the care of fifteen or twenty ministers, it would be necessary for each minister to devote two hours in a day to hearing re-citations; and if the time of ministers be an valua-

years in a class, and in a Seminary with other classes, where they have opportunity of comparing their talents and improvements with those of others. If any of the friends of this Institution, have, by any means, received unfavorable impres sions, relative to the good economy of this way of educating young men for the ministry, they are requested not to withdraw their charity, until they have fully & candidly examined the subject.

As this Institution has received no pecuniary aid from the Legislature of the State, nor patron age from the American Education Society, it is the more necessary to make application to benevolent individuals, to Female Charitable Societies, and to the whole Christian community;—to appeal to the best feelings of all, who take delight in deing good. This appeal is made, it is hope with confidence in Him, who holds in his hand the treasures of the earth, and the hearts of men relying on his goodness, to prosper an Institution, which has been established for his glory, and committed to His wise disposal.

JOHN SMITH, Prof. Theology. BANCROFT FOWLER, Prof. Class. Idl. Theological Seminary, Bangor, Dec. 16, 1822. N. B. The price of board for students, in good families, at Bangor, is not higher than ten or elev-en shillings, including room, bed and washing.

#### DIALOGUE.

Much important truth is conveyed in an interest ing form, in the following dialogue, extracted from the "Evangelical Witness."]

THE HIRED MAN AND HIS EMPLOYER. Employer.—Thomas, you are industrious and attentive to my business; we are all pleased with your manners; but there appears to be something in your character, which I do not altogether un-

lerstand. Thomas .- Well, if you are not satisfied with ne in any point, tell me, that I may reform : or. if it be what I cannot alter, though I should regret the necessity, I must look for another place.

Emp .- The latter I should regret as much as ou, and as to reform, that is not exactly what nean. You always evade the harnessing of ou horses when we wish to ride out on Sunday to visit our friends .- You are alone sometime every morning and evening. You never can be found to attend to our wishes when our friends are with us on Sunday. In truth, I rather suspect you are of opinion that I and my family ought to re-

Thom .- Now I understand you. I endeavour o serve God, and keep his commandments, which you think sometimes interferes with my duty to ou. Do you dislike-

Emp.—Stop, Thomas. I do not dislike reli-gion. You know I hold a pew in church—I pay my stipends—I go to church in the forenoon—I am a member of a Bible Society, and pay punctually my subscription for aiding in the circulation of the best book in the world-I give to the poor, and deal honestly with all men. This I call religion. Do not say I dislike religion.

Thom .- Do you allow me to speak freely?

Emp.—You may, undoubtedly, for your good sense pleases me, we cannot doubt your integrity. Thom.—I wish I better deserved your good opinion; but to leave that-Your notions of relirion, I confess, are very different from mine. You believe the Bible, we shall try religion by it, shall

Emp .- Certainly. I admit whatever is there. Thom .- Then " Remember the Sabbath day o keep it holy, in it thou shalt not do any work, is the fourth commandment. "Pray without ceasing," is also the command of God. The Sabbath cannot be kept holy if it is employed in any other way than in worshipping God, by reading the Bible, by prayer, praise, hearing the Gospel preached, religious conversation, meditation and the reading of books strictly religious. Now there is no more religion in visiting neighbors, in conversation about farming, trading, politics, and fashions, than there is in buying, selling and laboring. Religion means the communion of the crea ture with God, & practice of all duty, because God commands it. When we are commanded to " pray without ceasing," it cannot be too often to be alone every morning and evening, to pray to God

Emp .- O! you are praying then, when you are alone every morning and evening; is that it? Our minister sometimes preaches on the subject of secret prayer, but I was not aware that he meant retiring to some lone place as you do. Indeed we could not conjecture how you were employed. But how you spend your solitude in prayer I cannot understand. I would not intrude on your se crets, but I am curious to know what you say and

Thom .- In a man's religious affairs he should speak with prudence and caution. But as I am sure you do not mean to make any bad use of what I shall say, nothing shall be concealed. Be fore I venture to speak to a great and holy God, I endeavor to compose my mind by meditating on the greatness, the goodness, and the mercy, of my Father in heaven, and on my own meanness, and sins and wants; I then kneel down reverently, and confess to him who knows all hearts every one of my sins that I remember, and I hope I tr to remember them all. I do not forget my original nal sin, and as I know he hates sin, and that those who die in their sins must be most miserable forever, in a place of endless woe, I pray him, for Christ's sake, to pardon my sins and give me right, on account of Christ's righteousness, to hea ven, when I die. I thank him for all the good things I have by his bounty, and beseech him to make me a good man, to make me love him with all my heart, and his laws, and all men. I also pray for others that they may be brought to know the salvation by Christ, and I do not forget you and your family

Emp .- Why truly, Thomas, all this might well employ more time than you spend alone. But if you had a family and saw much company, played an evening game of whist, or danced with the young folks to midnight or later, you would not think all this necessary—indeed you would not continue this practice.

Thom .- Good company would not prevent it and I should avoid all other company as much as I could. For the whist and dancing they certainly would stop the praying, so I would avoid them

altogether.

Emp.—What? you think them wrong! Do you think whist and dancing improper? Them.—You say they would keep me from God, and you are right. Whatever keeps us from

God is wrong.

Emp.—" Keeps us from God!" I don't under stand this. Is every man kept from God who does not pray as you do? Surely you admit that tho my religion is not so precise as yours, yet it will bring me safe to—God is what I was about to say, but, really, coming to God is what I have no distinct understanding of.—Bring me to heaven I mean; yes, my religion you admit will bring me to happiness at last?

Thom.—You will excuse me from answering

that question. I do not wish to pronounce on an man's state. I leave that to God.

Emp.—Come, be candid, speak plainly. I felt some temper rising when you spoke of the cards and whist keeping a man from God, but I will be cool—this is an important business. I dmit that you have more knowledge of the Bible than I: for you read it much. I never doubted before that I was a Christian and would attain to happiness after death; but, to say the truth, the thought of being made happy by coning to God has started a new train of reflection.

ble as that of other instructors, the expense of instruction would be increased fourfold. Besides, the best private instruction wants many of the advantages of a public education. It is no small benefit to young men to pursue their studies four the properties of t spirit returns to God who gave it." How can our spirit be happy in returning to God, if we are never happy in going to him here? But no—I will not doubt. I have always been much at ease on this point. I cannot have been mistaken all my Such a man as I am cannot go to perdition What say you, Thomas?

Thom. I hope you will not, but, " unless your righteousness exceed that of the Scribes and Pharisees, you will undoubtedly perish." "You cannot serve two masters; you must cleave to the one and hate the other." You admit that your company, your cards, and your dancing, give you more pleasure than drawing near to God. Hence it is plain you are so far from loving God that you hate him. Now should you die loving your amusements more than your Maker, how can you expect to be happy in his presence to all eternity There are no cards, nor dancing parties in heaven. Without holiness no man shall see the Lord."

Emp .- But all my neighbours and acquaint ances think better of my state. I am very intimate with many of then, and have been for years; did they judge of my state as you do, they could not deal with me in so unfriendly a manner as not

Thom.-No doubt they think you perfectly safe. They have need to think you a Christian. or what would they think of themselves-for you are more sober than most of them. You are not a profane swearer, some of them are very profane. You do not get drunk, some of them do often, and at your table. Few of them ever go to church, you sometimes do. To condemn your religion, would be to condemn their own. But even did they agree with me, would they certainly tell you? Do you think they are all in the way to heaven? Emp. - Really, Thomas, I never thought of that at all.

Thom .- Nor they probably of your prospects after death. But even should they, and think of you as you suppose ; ought thisto satisfy a man of your understanding, in a case there the question respects your eternal meery, oreternal happiness: Emp .- But you know I am well thought the people of this county generally, as they have more than once, by a vote almost unanimous elected me to represent hem in Congress; I have been in the Senate of the United States. A great many of those who havethus given me their suffrages are as religious I should think, as you would desire them.

Thom .- Very true. | great majority of the people of the United Stats profess religion, I think, in some form. But wha kind of men did you find in the Congress, and Sciate, and great officers of the general government

Emp .- Why, truly, there was too much profanity among them, though they were intelligent and gentlemanly men generally.

Thom.—Do you think they prayed? Did you ask God's blessing on the meals? Did they hold prayer meetings? Did thy not even talk on religon? Do you think themmen who pray in their families ?

Emp .- If these things are religiou, few of them have any of it; I never sw one of them look into Thom .- Do they not swear profanely, play

cards, even for money, teep mistresses, attended balls and races, and profibe the Sabbath?

Emp .- Some of them, Mear, do all these things. Thom .- And yet willyou say that because they are elected by what you call a Christian nation. they must be on the way to heaven? I admit it is very strange, that reigious men should choose such representatives, whose example must have a very ruinous influence in the morals and religion of our country. I om . I am surprised that the ministers of the gospe do not more generally preach against this, which they know to be a great evil. I am, however, still more surprised, that the popular fave, should induce you to hope that you are fit is heaven, because you are thought fit for Congress Indeed, though I trust there are some really evout, godly men in that body, I must confess the truth to you, the fact of any one's being there i rather, in my mind, an evidence against his region. The account you give of them confirm this evidence. For the most part, I think Concess hall out of the way to For yourself, s you have asked about my secret prayers, ma I ask about your views when you acted as a reresentative of the people?

Emp.—Certainly, Tomas, and I shall be can-

Thom .- I am reluctat to use this liberty, but you grant it and have at the example. Did you, then, consider yoursell as bound to legislate for the glory of God? Did ou think it your duty to act according to the laws of God recorded in the Bible? Did you think hat God would judge you by the Bible, for every ote you gave in Congress Did you love your costituents, and your fellow citizens, because they are God's creatures? Did you intend to honour fod by every act of yours as a representative? Iid you ever pray that God would direct you in the votes that you should give, and in the measwes that you should promote. Did you ever read the Bible, which you say is the best book in the world, and which is a rule to di-

rect to man his duty?

Emp.—Thomas, I can hardly remember all your questions, but, Ibelieve I never did one of all these things. I edeavoured to adhere to the constitution, and keep my oath of office as an honest man. What has God, or the Bible to do with Congress! He surely-but I go too far,-What I have said almost alarms me.

Thom .- Not more than it does me. Christ Jesus is "King of kings and Lord of lords," and all men shall find that the Prince of the kings of the earth, will have something to do with Presidents. Senators, Congress men, and all other public men

Emp .- It must be so. But indeed this conver sation troubles by peace. I believe in a future state, I think—yes—I do. O, certainly I believe the Bible.

Thom .- God has blessed you with riches, friends and public favor, may I say, you have not remembered him gratefully is you ought?

Emp.—You may. Indeed to confess the truth,
I have rarely ever thought of him, and now I have

been led to think of him in this conversation, cannot but feel hat he is a terrible God. His goodness to me yould seem to be some encouragement; but Oh! have abused it all. He would be just in takingback all his abused gifts—that would be hell. I know not, but he will. But he is merciful.

Thom .- Only in Christ. Say not of God h would be just, he is and will be unchangably and eternally just. He who is now King of kings, once died as a priest and paid a ransom, such as justice demands. "He bare our sins in his own body on the tree." "The Lord laid on him the iniquity of us all." "He was made a curse for us." "By his stripes we are healed." "There is none other name given under heaven or among men.

whereby we can be saved." Emp.—Thomas, you quote the Scriptures, though I read them so little, it seems almost new

in that Saviour, for "he that believeth not shall be damned." You must receive him, and you must walk in him, or,—I shall speak; for your freedom wonderfully emboldens me; or that soul which God has given you, that soul that has been improved here. which God has given you, that soul that has been improved by reading and conversation, that soul that has laid so many plans about property, and children, and friends, that soul that has held communion with legislators, that soul must faint, wither and suffer forever in the deep agonies of —Oh! Lord, no, save it for the Redeemer's anke. Pardon me, Mr. K—, my feelings overcome me. I am a plain man, have I gone too far?

Emp.—Ne, Thomas, this is a most fremendens

subject. That my soul, but an hour ago at each, that my soul which has enjoyed so much good, should ere another day, faint and wither under the blasting wrath of an angry God—I see it is possible, and in one hour I feel a dread and horror to which my soul has heretofore been an utter stranger. If I am brought to this by a plain man what would the tribunal of the Judge of all be?-O! Thomas, you have opened a fountain of bitter waters. I have felt rising up in my heart, in the course of this short conversation, corrupt and vicious thoughts, which I little imagined were concealed there. O! this is a reality, my life was a dream before. My sins are like great mountains. Who knows but God may yet save even me, by

the blood of his Son? Thomas and his employer had many other conversations, the Spirit of God appeared to work effectually by the instrumentality of the humble laborer, and his employer's life testified that mercy triumphed over judgment.

#### LOTTERIES.

From the London Christian Observer. A Lottery is an evil of the first magnitude.

avails itself for the most part of the ignorance at covetousness of its dupes. It fosters the desire to be rich without labour, and without giving an equivalent; and, in addition to covetousness, idleness also, and selfishness, and ambition, are encouraged by its instrumentality. If a blank be drawn, the issue is disappointment and discontent if a prize, especially one of considerable amount the result is most probably still worse; and it is well if it do not involve the destruction of the gambler's happiness and usefulness in this world, his eternal welfare in the next. The Divine blessing may be confidently looked for, under one form or another, by every man who industriously follows his lawful vocation in the fear of God; but by resorting to unwarranted expedients for getting rich, we tempt Providence, and may expect even should we attain our object, that our apparent success will be frowned upon by the Almighty, and prove a curse instead of a blessing. "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." There are few vices which carry with them such immediate wretchedness as gambling. It deeply excites the passions; if it did not, it would be uninteresting : and what are the passions it excites : Some of the most tormenting in the human heart -pride; anger, envy, and covetousness. How great the evil, then, of a public gaming-table, or gambling-house! And in what other light car we look upon our lotteries? Surely no arguments o expediency can justify such a procedure; and it behooves every friend of morality respectfully, ye decidedly and boldly, to reprobate the whole sys

STEAM CARRIAGE.

Mr. Griffith, of Brompton, England, a gen-tleman known by his travels in Asia Minor, has, in connexion with a professor of mechanics on the continent, invented a carriage capable of transporting merchandize, and also passengers, upon common roads, without the aid of horses. carriage is now building at the manufactory o Messrs. Bramah, and its appearance in action may be expected to take place in the course of the autumn. The power to be applied in this ma-chine is equal to that of six horses, and the carriage altogether will be twenty-eight feet in length, running upon three inch wheels, and equal to the conveyance of three and a half tons, with a velocity of from three to seven miles per hour, varied at pleasure. The saving in carriage of goods will be fifty per cent. and for passengers inside fares will be taken at outside prices. The usual objections are said to be removed; such as, the ascent of hills, securing a supply of fuel and water; and the danger of explosion is to be pre-vented, not only by the safety valve, but by the distribution of the steam into tubes, so as to render any possible explosion whelly unimportant. Every carriage will be provided with a director of the fore-wheels sitting in front, and with a director of the steam apparatus sitting in the rear, and the body of the vehicle will be situated between the fore-wheels & the machinery .- [Investigator.

## AGRICULTURAL.

TO MAKE SALT BUTTER FRESH. Put four pounds of salt butter into a chum with four quarts of new milk, and a small portion of arnatto; churn them together, and in ah hour, take out the butter, and treat it exactly like fresh butter, by washing it in water, and adding the customary quantity of salt. Firkin butter, bro't in autumn, and churned over again in winter or spring, will be greatly enhanced in value; at least so says the Domestic Encyclopedia.

## GRAFTING APPLE TREES.

1st. Be careful not to loosen the bark of the stock in splitting it; and the safest way to guard against that is to split the bark with a sharp pointed knife, before the splitting of the stock.

2d. As after the leaves are grown it is not ex-

pected to use scions from a distance, but to cu them out of the orchard as wanted, be sure in selecting the grafts to cut them in such manner as to always take the bulge, between the year's growth, to shave and set in the stock, as in that joint or bulge, between the years growth, the wood is curled, open and porous, to receive the sap readily from the stock, and such scions will grow and flourish-when if taken from any other

part of the twig they would not grow.

3d. The clay should be very fine and tough, & pressed and bound water tight round the stock below the split to retain all the sap that cozes out to support the graft.

By strictly adhering to this German science have grafted several apple trees as late in the sea-son as the latter part of June, that flourished and grew well, and are the best of bearing trees.

From all the experiments that I have tried in raising orchards, I would advise setting out the trees, and seeing a sample of their fruit before grafting, as all the best kinds of apples were at first natural, and perhaps by such a general trial some better kinds may appear than yet known.

AXIOMS IN HUSBANDRY. The following maxims are by Thomas Coope

Esq. M. D.

1. Two crops of grain should not succeed each other; they should be separated by potatoes, clover, grass, turnips, beets or carrots, for stall feeding.

2. Good agriculture requires no naked fallows: fallow crops [any hoed crops] that compel you to keep the ground clean while they are growing, 3. Manure once in four years.

OBITUARY.

in Franklin, Mass. Jan. 3d, Miss Sarah En-mons, daughter of Rev. Nathaniel Emmons, D. D. aged 37.—In the death of Miss Emmons her family onnections have experienced a loss which the only can duly estimate. She possessed those qualities of mind and disposition which endeared her to their hearts, and secured the respect and estimates. to their hearts, and secured the respect and es-teem of her numerous acquaintance. Her attach-ment and dutiful attentions to her aged parents, were peculiarly worthy of notice and of imitation. She contemplated their declining years with a ten-der interest, and seemed to place her happiness in promoting theirs. When convinced that her health was irrecoverably sinking, she expressed more solicitude to live, on their account than on her own; but piously resigned both herself and them to the care of a gracious Providence. She had long regarded religious truth with attention and seriousness, and during her lingering illness she appeared to experience its converting and

sanctifying power upon her heart. For term months previous to her death, she gave eviduo of reconciliation to God and enjoyed that this tian hope which is " as an anchor to the soul between the sure and steadfast." She hore her sickres which was at times distressing, with exemplar patience and resignation to the divine will; con-templated the close of life with habitual setently, and left the world with a composure which and have been consoling to her mourning friends, at which impressively illustrated the reality, and the happy influence of experimental religion. [Com.

In East-Hartford, Capt. Ashbel Keeney. The circumstances of his death were singular and distressing. His wife, who had been for some time deranged, took an opportunity, at an unexpected moment, and seized his cravat and twisted it is moment, and sensed in crarac and twisted it a such a manner that he expired in a few minutes, notwithstanding all the means used to extrictly him from her grasp. The unfortunate woman ap him from her grasp. The unfortunate woman appeared unconscious of having done any injury.

In Brunswick, after a short illnessed eight hours,
Gen. James W. Ryan, 107. His wife, who is now
living, and in good health, is in her 94th year.

In Hudson, N. Y. Mrs. Allen, mother of the late

gallant Lt. Allen, of the navy; probably occasion ed by the shock she received in the news of the death of her son by the Pirates. Congress an about to transfer her pension to her daughter, the

sister of Lt. A.
In Hopkinsville, Ky. Oct. 1st, Louisa Binghan,
daughter of Rev. Ralph & Sophia Cushman, 13 no.
Lost overboard, 31st Aug. last, Mr. George N.
Howard, of Newburyport, 2d mate of brig Vis-

At St. Thomas, Mr. John Appleton, mate of st. Victory, of Portsmouth.

SCOTT'S FAMILY BIBLE .- 9th Edition THIS day published by SAMUEL T. IRI.
STRONG, 50, Cornhill, the first volume of
Scott's Family Bible, being the third Ecolo and ninth American edition; price \$3.50 and lume, bound, and \$3.00 in boards, with a literal discount to Ministers and other Agents, Thes. cond volume is in press and nearly 200 pages pined; the volume will be published about one in three months from this time. The first volume

embellished with a Likeness of the Author. SCOTT'S LIFE .- 2d Edition. THE second edition of Scott's Live, will be published next week. For particulars of this ver interesting work, see Reviews in Christian Spectator, and London Evangelical Magazine and in the Boston Recorder. Price, bound \$150 and \$1 25 in boards, with full allowance to Ministen and other Agents, in town and country. This work also is embellished with a Likeness of the Rev. Dr. Scott.

Subscribers for these works, in distant places, are informed that, upon payment being made, they will be shipped, well packed, at the risk and expense of the purchaser, to any sea port in the United States that may be required. Jan. 25.

VENN'S SERMONS. P. & C. WILLIAMS, Cornhill-Square, have published, Sermons by Rev. John Venn, M. A. Rector of Clapha —three vols. in two. Fint American from the 3a London edition \$6. (The London edition sells for \$12.) Reviewed in the Christian Observer, vol. XIV. page 26, and role XVII. page 655.

ORIGINAL POETIC EFFUSIONS, Religion Moral and Sentimental, from the pen of A S. G. For sale by R. P. & C. WILLIAMS, Conhill-Square. Very few copies of the edition unsold.

AGRICULTURAL BOOKS. OR sale by R. P. & C. WILLIAMS, the COM-PLETE GRAZIER, or Farmer's and Caule Breeder and Dealer's Assistant ;- fourth edition, illustrated by numerous Engravings. By a Linconshire Grazier.

A Treatise on the Culture and Management of FRUIT TREES, in which a new method of Pruning and Training is fully described; together with observations on the diseases, defects, and injuries, in all kinds of fruit and forest trees, by Wa Forsaith, F. A. S. and F. S. A. To which is added, an introduction and notes, adapting the rules of the Treatise to the Climates and Seasons of the U. States of America. By William Cobbell.

THE FARMER'S MANUEL, being a Plain, Practical Treatise on the Art of Husbandry, designed to promote an acquaintance with the me dern Improvements in Agriculture ; together with remarks on Gardening, and a treatise on the management of Bees. By Frederick Buller, A.M. MEMOIRS of the Philadelphia Society for pro-

moting Agriculture—containing communication on various subjects in busbandry & rural affairs. A VIEW of the Cultivation of Fruit Trees, and the management of Orchards and Cider. By Wa.

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Sinclair's Code of Agriculture—Downing of Cattle—Cattle Doctor—Haynes on the Importe Culture of the Strawberry, Raspberry, and Goseberry.—A Treatise on a new System of Agriculture, and feeding of Stock. By George Adams.

RECENTLY PUBLISHED, A ND for sale by R. P. & C. Williams, Cornell Square—A Description of the hland of St. Michael—Comprising an account of its Geological structure; with remarks on the other American Western Islands. Originally communicated to Linnæn Society of New England. By Joss W. Webster, M. D. Cor, Sec. L. S. N. E.—Will maps and plates. Price 2 50.

maps and plates. Price 2 50.

"All who are interested in such inquiries natural history of the Globe) will derive greated in such inquires the faction from this work, which has the rate as rit of recording facts, not encumbered with respect the factor of t tion for the simplicity, neatness, purity and per picuity of its style, for the general correctness its language, and for its pleasant and spright manner of narration."—N. American Review. descriptions. It is entitled to every comm

BOOK-BINDING. ROM encouragement already received a gentlemen in Boston, & for the convenient his friends and patrons, the subscriber has been induced to appoint Mr. I. W. Goodrich, No. 5tate st. his agent, where those who would please to favor him with their work, will leave it will to favor him with their work, will leave it will to favor him with their directions, and it will be promptly attack to, free of transportation. He also flatter himself that if faithfulness and nunctuality does ments that if faithfulness and punctuality does reite couragement, he will continue to receive the propage of a reite couragement.

ronage of a generous public.

Andover, Jan. 14, 1823. 6w Jona. Leaville.

TO LET, one of the best Pews in Park Sin Church—well furnished.—Inquire at the Jan. 18

SUBSCRIBERS for "THE MONITOR," who names have not been returned, are request to forward them free of expense to Messe, the mings & Hilliard or Samuel T. Armutrons, being the close of the month, when the first Number of Jan. 35. be ready for delivery.

NOTICE is hereby given that the sub-has been duly appointed Administral the estate of Lazarus A. Beals, late of mouth, in the county of Norfolk, yeoman, decased, and has taken upon himself that the by giving bonds as the law directs. Sons having demands upon the estate of the side ceased, are hereby equested to exhibit the said all persons indebted to the said estate, and all persons indebted to the said estate.

NESS IN